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JAMES CHARLES McGUIGAN, D.D.

ARCHBISHOP OF REGINA

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PASTORAL LETTERS

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OF

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JAMES CHARLES McGUIGAN, D.D.

ARCHBISHOP OF REGINA

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(No. 1)

PASTORAL LETTER

JAMES CHARLES

*By the Grace of God and Favour of the Apostolic See
Archbishop of REGINA.*

*To the Reverend Clergy, Diocesan and Regular,
The Religious Communities and the Faithful of the
Archdiocese:*

Health and Benediction in the Lord:

VENERABLE BRETHREN AND DEARLY
BELOVED IN CHRIST JESUS:

In approaching our sacred duty to "feed the flock of God" (I. Pet. V. 2.) committed to Our shepherding by the Supreme Pastor of Christendom, we reverently turn Our thoughts, first of all, to the great and good Archbishop, whose pastoral staff has been handed to Us, unworthy though We be of so sublime a trust. The Most Reverend Olivier Elzear Mathieu came to Saskatchewan from the ancient city of Quebec, at the command of the Holy See, to be the first ruler of this Archdiocese. He governed it with wisdom, prudence, and charity, during the eighteen years of his episcopate. As you know so well, his zeal for immortal souls was boundless. He was a vigilant, careful, unwearied pastor; a just, wise, and faithful ruler; a kind, tender and affectionate father. His life was a sacrifice, his example an incentive; his memory remains a benediction. The metropolitan See of Regina, as well as the newly erected suffragan diocese of Gravelbourg, will cherish his memory always with particular affection and gratitude. Citizens of every class and walk of life will remember him for the kindness of his heart, the simplicity of his manner, the daily beauty of his life. "The memory of him shall not depart away, and his name shall be in request from generation to generation" (Ecclius. XXXIX. 13).

God has willed, dearly beloved, that We should take up

the burden which Our noble predecessor has laid down, a burden to be borne for Our Master's love and the love of your souls. In this thought we find courage, strength, and consolation for so great a task. We come full of solicitude and affection for you, with the single desire to be of service to you, to work for the extension of the reign of God in the souls of men and to promote the final consummation of His glory. Our wish and aim is to be to all alike a true shepherd and pastor of souls. We put our trust in the unfailing assistance of the Holy Spirit of God, the sure source of light and grace. It is God alone who can strengthen Our weakness and confirm Our strength, that we may do for this metropolitan See of Regina the work which the Divine Master looks for at Our hands.

The watchword of our Holy Father, Pope Pius XI, from whom We have received Our pastoral charge is: "The Peace of Christ, in the Reign of Christ." We believe that We can do nothing better than endeavour to accomplish in this Archdiocese the task which the Vicar of Christ has given to the Church Universal. With this end in view, We have chosen as Our episcopal motto: "Ambulate in dilectione," "Walk in love" (Eph. V. 2). The peace of Christ—real and enduring peace—which His Holiness desires to see established under the Divine Kingship, can be obtained only when love, "the fulfilling of the law" (Rom. XIII. 10) takes complete possession of the hearts of men. Our first words of pastoral counsel, therefore, will briefly and simply treat of true love of God and our fellow man. If this love is practised according to Christian principles, the "peace of God, which surpasseth all understanding" (Phil. IV. 7) will be assured for all.

II.

We are all familiar with the scene of the Gospel story where our Divine Redeemer answers the questions proposed to Him by one of the Pharisees. "Master, which is the great commandment in the law?" (Matt. XXII. 36). The reply of Jesus was clear, final, and decisive. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" (Ibid. 37). These Divine words leave no room for doubt. They are founded on our fundamental

relations with God our Creator, in whom "we live, and move and are" (Acts XVII. 28).

We have an obligation to love God, arising from our dependence on Him as our maker. Hence it follows that even if the Son of God had never become man, even if Christ had never lived and died for us, we should still be bound to love, with all our hearts, the great God who made us. Had God remained in "light inaccessible" (I Tim. VI. 16), and the mystery of the Incarnation never been accomplished, we would have been none the less bound to bow down in acknowledgement of God's majesty and to prefer Him before all created things. Love was, therefore, in the Old Law, the first and greatest commandment, even before "the goodness and kindness of God our Saviour appeared" (Titus III. 4).

Yet the Incarnation of the Eternal Son of the Most High rendered God's love easy, attractive, and compelling. In the fulness of time He came as the Child of Mary, to live a life of suffering and poverty, and to die a death of agony and shame. Does not the thought of our Divine King in the mysteries of Bethlehem, Nazareth, and Calvary fill the human soul with tenderness? Does it not touch the hardest heart? God would not only redeem us with "plenteous redemption" (Ps. CXX. 7) but he would "empty Himself" (Phil. II. 7) of His glory, according to the vigorous expression of Saint Paul, "becoming obedient unto death, even to the death of the cross" (Ibid. 8).

Thenceforth, the all-surpassing love of God for man was visible and palpable. It could be easily understood by the lowliest of His creatures. We were to be children of darkness no longer; for the Sun of the love of Jesus Christ was set on Calvary's hill in such a crimson light that the world was flooded with it for evermore. This glorious Sun always shines upon us in the daily sacrifice of the Mass, bringing Calvary within the reach of all. That same love speaks to us in the marvellous dispensation of Christian mysteries, the holy Sacraments. First among these is the Most Blessed Eucharist, fittingly called the "Sacrament of Love"; since over and above all God's bounties is this stupendous gift that He has given us, to be not only our daily sacrifice but also our daily food.

To love God, to cheerfully surrender to Him our minds, hearts, and wills, is not only a duty but a privilege, which

we might gladly purchase by the fervent service of a life-time. In truth, it would become a sweet necessity, did we but realize in the smallest degree that tender personal love with which the Sacred Heart of Jesus yearns for our souls. The poorest and the humblest, even the most sinful among us, can say in all truth with Saint Paul: "I live in the Faith of the Son of God, Who loved me and delivered Himself for me" (Gal. II. 20).

The thought that the Omnipotent God, Whom the heaven of heavens cannot contain, deigns to hide Himself under Eucharistic veils and to plead for the hearts of men from a thousand altars, should so overwhelm us that "nothing could separate us from the charity of Christ" (Rom. VIII. 35). In His Eucharistic presence, Christ draws upon the infinite resources of His wisdom, His power and His love, to contrive a way to be ever near us. Truly did Saint Bernard say: "The Sacrament of the Altar is the Love of Lovers."

Pondering on the excessive love of God for us, let us, Dearly Beloved, gladly love Him, "not in word only, but in deed and in truth" (John III. 18). "If you love me, keep my commandments" (John XIv. 15), says Christ. Show your appreciation of the gifts which God has given you, by leading fervent Christian lives, in complete conformity with the commandments of God and of the Church. Especially show your deep personal love for our Divine Saviour by your frequent assistance at the Holy Sacrifice of the Mass, by your frequent reception of Holy Communion, and by your repeated visits to the Prisoner of Love in the Adorable Sacrament of the Altar. In this way you will show your fulfillment of the Divine Law: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" (Matt. XXII. 37).

III.

When our Lord decreed that the sovereign love of God was the first and greatest of all the commandments, He added: "And the second is like to this: Thou shalt love thy neighbour as thyself" (Matt. XXII: 39). In other words, Christian brotherly love is inseparably connected with love for God; it is an extension of that love, since to love our neighbour—in the true sense—is to love him for the sake of God, and as God loves him.

Many solemn declarations of Christ and His Apostles might be cited to show that love for our fellow man must reign in the Christian heart. Saint Paul goes so far as to say "all the law is fulfilled in one word: 'Thou shalt love thy neighbour as thyself'" (Gal V 14). The apostle of brotherly love, Saint John, never wearying in his exhortations, to repeat over and over again, "Dear brothers, let us love one another for charity is of God" (1st Epistle IV 7); "God is charity and he that abdeteth in charity abdeteth in God, and God in him" (1 John IV 16).

This queen of virtues is rooted in the consciousness that we are all children of a common Father that we are all brothers in Christ. Love of one another is, in fact, the test by which the disciples of Christ are known. "By this shall all men know that you are my disciples, if you have love for one another" (John XIII 35). The supernatural motive, that the good done to another is done for the love of God, should colour our thoughts, words, and deeds, and end them with the golden stamp of God's own charity. Thus the congenitally that binds heart to heart, the desire to help those in distress, the sympathy shown towards those who suffer, must be influenced by the important truth that all our fellow creatures are created to God's own image and redeemed by the shedding of the precious blood of Christ. Then only can we hope that the Divine Master will reward us in the fullest measure according to His own promise "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (Matt XXV 40).

Christian charity differs from philanthropy, the former is exercised from a supernatural motive towards our fellow man, in so far as he is a sharer in the Divine goodness, while the latter is exercised from natural motives only.

No bounds can be placed to the exercise of this all-embracing virtue. It must be shown to those of the household of the Faith with whom we feast at the Divine banquet table in the Sacrament of unity and brotherly love. It must be extended, moreover to all classes of our fellow citizens, and indeed to all our fellow-beings the whole world over. We should take special care to practise it in our own homes, in our parochial life, and in our own communities. Everywhere we should try to soften the hardships of life and lessen the pain and sorrow of the world. Nothing portrays the true

character of the Christian community, or enhances the amenities of social intercourse, so much as charity. It kills selfishness, the source of all rancour and bitterness. On the other hand, the spirit of discord rends asunder the seamless robe of love, bringing hatred and turmoil where there should be unity and peace. It is for us, who enjoy the spirit and doctrines of Christ to the fullest degree in His Church, to practise Christ-like kindness and brotherly love without any limitation.

This does not mean, however, that we must not stand by our honest convictions, or defend the glorious heritage of our Faith if it be threatened by those who do not possess this Divine gift. The Faith "once delivered to the saints" (Jude 3) is our dearest treasure, and must be guarded as the apple of our eye, even at the cost of life itself. Yet here especially, in the defence of Christ's truth, we must remember His charity. Let us not answer abuse with abuse, or railing with railing. Such a method is not Catholic, because it is not Christian. One remedy alone may be employed effectively—the charity of Christ which "is patient, is kind" and "dealeth not perversely" (1. Cor XIII. 4). There is no room in the Catholic heart for hatred or revenge. Love your Faith with all your strength, cling to it as your most treasured possession, and manifest your love for it openly and fearlessly. At the same time, be exemplary models of that Faith in your fairness, honesty, and brotherly love towards all. In thus way, you will help to spread the divine fire which Christ came to kindle on earth and fulfil in your own sphere of life the new commandment which His sacred lips delivered to mankind "Thou shalt love thy neighbour as thyself" (Matt. XIX. 19).

IV.

Dearly Beloved Brethren of the Lanty. We beg you to hearken to these words of pastoral counsel, with which We greet you as We take up the work of the Good Shepherd in your midst. May you, though differing in many things, be ever one, not only in your devotion and loyalty to our Holy Mother the Church, but also in the manifestation of her spirit by the constant practice of charity in its twofold object, the love of God, and love of neighbour for His sake.

Father in your own lives the beautiful prayer of our Divine Master "That they all may be one in Thee. Father in Me and I in Thee that they also may be one in Us that the world may believe that Thou hast sent Me that they may be made perfect in one that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me" (John XVII. 21-23).

Venerable Brethren of the Clergy Our joy and Our crown We address you in a particular manner. You are as dear to Us as were the beloved Philippians to the heart of Paul (Phil. IV 1): "Our most cherished wish is that you may walk worthy of God in all things pleasing" (Col 1 10) and "that your charity may more and more abound in knowledge and in all understanding" (Phil 1 9). On the sacred day of your ordination as the chasuble dropped over your shoulders for the first time the ordaining pontiff spoke these memorable words "Accipe vestrum sacerdotalem per quam caritas intelligitur. Receive the priestly vestment by which charity is signified. The symbolism of this simple rite portrays the characteristic feature of the priestly life. It is charity. Let us then exhort you to be "followers of God as most dear children and walk in love as Christ also hath loved" (Eph. V 1 2). "Ambulate in dilectione. Hearken to the words of Pope Pius X of revered memory. Let charity that in no way seeketh its own, shine forth in all so that the goods of envious contention and greedy ambition from human motives, may be restrained and all your efforts unite in friendly emulation for the increase of God's glory. You O priests of God, who day by day offer up the Immaculate Lamb you who hold in your hands the Incarnate Word under the visible tokens which He has ordained you who again and again draw the Chalice of the Great Victim will you not make the Eucharistic Christ the Sun and Centre of true love and by your burning zeal for souls show forth His charity in your every word and deed?" If dear brother priests your charitable efforts meet with difficulties even with abuse or calumny do not give way therefore to sadness. "Be not weary in well doing" (III Thes III 13). Keep before your eyes the memory of those who have preceded us in the Holy Priesthood in this country the glorious Canadian Martyrs, who, following the example of the Apostles, even in the midst of bitterest contumely bore for the name of Christ "wants Pe-

joining blessing when they were cursed (Luke VI 18). We are the brothers of those martyrs priests whose names are resplendent in the Book of Life as in our nation's history "Let us not stain our glory" (1 Mark IX 10).

As for ourselves Venerable Brethren and Dearly Beloved in Jesus Christ We will not hide from you the anxious care which fills our mind and heart as We take up the responsible duties of the pastoral office. Yet relying on the grace of God and the hearty and generous co-operation of Our Beloved Clergy and Laity We cherish the hope that We shall be faithful to the trust committed to Our keeping by the Vicar of Christ and contribute in Our small measure to the fulfilment of his supreme desire "The Peace of Christ in the Reign of Christ". We have a special claim to your prayers and beg you to implore God fervently through the intercession of the Queen of Heaven the glorious Patroness of this archdiocese to assist Us in bringing souls to the feet of her Divine Son. Bezeich her who was never known to fail those who confidently invoke her intercession to make Us a Pastor after the heart of Christ Jesus and a loving Father to all.

In conclusion We lift Our eyes and heart to the Prince of Pastors and repeat that prayer of Christ which He uttered on the eve of His passion "Holy Father keep them in Thy name whom Thou has given Me" (John XVII 11). Then We trust to you Venerable Brethren of the Clergy and Beloved Children in Jesus Christ and with the oil of our episcopal consecration still fresh upon Our head We solemnly impart to each one of you the patriarchal blessing of Holy Writ "Take the blessing which I have brought thee and which God hath given me Who giveth all things" (Gen XXXIII 11).

Given at Edmonton on the day of Our Episcopal consecration, the Feast of Saint John Baptist de la Salle the fifteenth day of May in the year of Our Lord an hundred and thirty and appointed to be read in all the churches of the archdiocese of Regina and the Chapters of Religious Communities on the Sunday following the taking possession of Our metropolitan See that is on the twenty-fifth day of May, the fifth Sunday after Easter of the same year.

+ JAMES CHARLES,
Archbishop of Regina.

(No. 2)

CIRCULAR LETTER ADDRESSED TO THE REVEREND
CLERGY, DIOCESAN AND RELIGIOUS OF THE
ARCHDIOCESE OF REGINA.

REGINA, June 14, 1930.

DEAR REVEREND FATHERS

I wish, first of all, to thank the Reverend Clergy of this Archdiocese, for the most cordial welcome given me on the occasion of my installation as Chief Shepherd of this Metropolitan See. Since my arrival among you, I have received many messages of congratulation and good will, which I most heartily appreciate. They are so numerous that I fear that I may have overlooked the individual acknowledgement of some of them. I gladly take this occasion, therefore, to extend to one and all my sincere thanks, begging at the same time, a continued remembrance in your prayers.

II

The faculties which you have received from competent ecclesiastical authority before my arrival, have been temporarily confirmed by me on taking possession of the See. It is my desire to draw up a definite list of faculties and other regulations before the end of the present year, if possible.

III.

We hereby ordain that from now until the first day of November, the prayer "Pro quacumque necessitate," (No. 12 in the Missal) be recited "tamquam pro re gravi," in the daily Mass when rubrics permit it, to the end that God may bless our people with a good harvest. We likewise suggest that the Litany of the Saints or some other suitable prayers be recited after the principal Mass on Sundays by pastors and people to the same end.

Eager to further the cause of vocations to the priesthood and religious life, we hereby ordain that Sunday, June 29th, be set aside as "Vocation Sunday", in the Archdiocese of

Regina. We ask all priests under our jurisdiction to make an announcement to this effect, at all masses of the preceding Sunday and exhort their faithful people and particularly their children to go to Holy Communion for this sublime intention. Let a suitable sermon on this subject be preached at all masses on "Vocation Sunday". We feel sure that God will answer our prayers and that in the future years an abundant harvest of vocations from every class and origin of our cosmopolitan diocese will be reaped, if we but pour forth our supplications with unceasing fervor to this end. The time has come when we must strive to supply our vocations from among our very own boys and girls of Saskatchewan. We are particularly anxious to secure a sufficient number of our own young men of every origin and condition of life, to study for the diocesan priesthood, so that the work, so well begun by our beloved and lamented predecessor in this vast jurisdiction, may be suitably developed and that the Kingdom of Christ may be extended for the glory of His Holy Name "Pray ye therefore, the Lord of the harvest, that He send labourers into His harvest." (Matt. IX.-v 38)

IV

We have decided to hold two ecclesiastical retreats during the month of July, in order to better suit the convenience and comfort of the Reverend Clergy during the spiritual exercises, and to enable each and every priest to draw the greatest possible fruit therefrom. The first retreat will be held at the Scholasticate of the Oblate Fathers at Lebret, from Monday evening July 7th to Friday July 11th. The second, at the Mathieu College, Gravelbourg, from Monday evening, July 14th, to Friday July 18th. Both retreats will be preached by Very Rev. J. Milway Filion, S.J., and will be presided over by the Archbishop of Regina. Each secular priest of the Archdiocese, as at present constituted, is assigned to one or the other retreat, according to the list given below. Each will follow the retreat to which he has been assigned, unless, for special reasons, he obtains permission to follow the other. We strictly command every secular priest working in this Archdiocese to attend one or the other retreats. No exceptions will be made. We liberally enjoin all, without exception, to be present for the opening exercises, which will begin on the

Monday evenings, as noted above, at 8·30. We would much prefer for those who are long distances away, to miss a Sunday in their parishes or missions than to miss even a part of the retreat, which should mean so much for the welfare of our own souls, and the souls of those entrusted to us. Make the necessary arrangements, even at the cost of grave inconvenience, to be present at all the exercises of the retreat, and God's blessing will surely fall upon you. You will bring with you to the retreat, a surplice and biretta.

Let us pray, and ask our congregations to join with us in prayer for the success of these exercises, which mean so much for our own spiritual life, and for the furtherance of God's work in the vineyard of the Lord, assigned to us.

May the blessing of God the Father, Son and Holy Ghost be with you all.

† JAMES CHARLES,
Archbishop of Regina.

(No. 3)

CIRCULAR LETTER TO THE REVEREND CLERGY,
DIOCESAN AND RELIGIOUS OF THE
ARCHDIOCESE OF REGINA.

Archbishop's House,
REGINA, November 18, 1930.

DEAR CONFRADE:—

You likely have heard, already, that the Archbishop left for Rome a few days ago. He will be away several months.

Before leaving, His Grace appointed me his vicar-general and entrusted me with the administration of the Archdiocese during his absence, by a document dated October 29th, 1930. I will, therefore, for the time being, leave my parish of Sedley to the care of Rev. Father H. G. Theunissen parish-priest of Claybank, and will reside at the Archbishop's House.

By another document dated November 7th, 1930, the Archbishop has appointed diocesan councillors as follows:

Rev. A. J. Janssen, V.G., pastor of Sedley.

Rev. J. J. O'Neill, pastor of the Cathedral parish, Regina.

Rev. P. Hilland, O.M.I., pastor of St. Mary's Parish,
Regina.

Rev. A. Charest, chancellor of the Archdiocese,

Rev. A. Gocki, pastor of Cudiac.

In order to assure His Grace a safe and pleasant trip and complete recovery, and also for myself the help necessary to fulfil the duties of my office, you will kindly recite in the daily Mass, until further notice, the prayer "de Spiritu Sancto" tamquam pro re gravi.

I am, dear Confrares,

Yours sincerely in Christ,

A. J. JANSEN,
Vicar-General

(No. 4)

Archbishop's House, McIntyre Street,
REGINA, SASK December 21st, 1930.

To the Clergy Secular and Regular, to the Religious Communities, and to the Faithful of the Archdiocese of Regina.

MY DEAR BRETHREN

The Christmas Season is approaching with its spirit of happiness and good-will and its invitation to all the Faithful to prepare their hearts for a worthy celebration of the birthday of the divine King. I must not permit this season to pass without a word of good-will on behalf of our beloved Archbishop and my own self.

Peace to all men was the message sent by the Heavenly Father through the Angel Choirs hovering above the humble birthplace of the Son of God. This peace must likewise be my wish at the present time, for the discomfort and poverty of the stable at Bethlehem has visited us this year and calls for this gift of peace to make glad our hearts, troubled by a succession of heavy crosses.

What was the condition set for the attaining of this peace of Heaven? The Angels told us—good-will upon earth. What were the demands of good-will? A perfect conformity to the blessed will of God, generosity towards others, and a more perfect fulfillment of every Christian duty.

The Child Jesus suffered in His manger-crib but His sufferings were made light by the thought that no cross was sent Him which had not first passed through the loving hands of His Heavenly Father. This Father had weighed the cross to see if it were too heavy, had smoothed the rough edges and had promised His divine aid in bearing it. This will of His Father became the passion of Christ's life, it was His Food and Drink, and it made possible and agreeable all the sufferings of His bitter life. This thought of God's Providence, this watchful care over us, makes possible likewise, yes and peaceful all the crosses that may crowd our life on earth. Be then men of good-will in accepting all hardships as gifts from the loving hands of Our Father, receiving them and bearing them

gladly is a true spirit of peace and contentment.

Good-will calls likewise for sacrifice. The divine Child announced hung from the East and poor Shepherds from the hillside of Bethlehem. Of both he expected and received gifts. Our diocese at the present time is passing through its Bethlehem brighter days await it in the Nazareth of the future but the present calls for the hardships of the manger and calls likewise for the whole hearted co-operation and sacrifice of the kings and Shepherds among the Faithful to make possible its passing on to Nazareth. The Christ Child will come before you in the persons of his representatives on earth and ask your help to remove the difficulties of the present time. May then this Christmas find good-will in your hearts, and peace prompted by generous resolves to lend every effort spiritual and financial to remove this Crib of Christ from the dire poverty of Bethlehem to the more prosperous days of a future Nazareth and let us do what is in our power to assist the church to a position where the great needs of our diocese may be amply provided for.

A third requisite for good-will is found in the perfect accomplishment of every Christian duty. The great lesson of Christ's life was the lesson of love— love for our fellow-men second only to the Love of God. How put this lesson into effect if peace and harmony is not perfectly established among the many nationalities that make up our diocese? Learn then to love one another in Christ and Christ's peace will be in our midst to make possible the bearing of all crosses. Learn perfectly to fulfill our destiny here upon earth by endeavoring more and more perfectly to mirror the divine attributes of our Heavenly King before the gaze of our fellow-men. It were folly to profess good-will to expect peace if we were not making every effort to exemplify in our lives the possibilities of sanctity found in our Holy Faith. "Follow peace with all men, and holiness without which no man shall see God" (Heb. XIII. 14).

However great then the trials of the present time peace and good-will will reign in our midst if we welcome all things as coming from a loving Providence if we generously co-operate towards a brighter future and especially if we struggle to keep God's sanctity before our fellow-men by a perfect accomplishment of every Christian duty.

May the Christmas season awaken new endeavors in our hearts, new courage to build our lives along the lines drawn up by this new-born Architect of Souls, co-operating with him in the building for ourselves of eternal mansions in the Kingdom of Our Father—the Grace and Blessing sent to you all by our Archbishop and in which I most heartily associate myself.

With God's every blessing for the Christmas and the New Year.

Yours very devotedly in Our Lord,

A. J. JANSEN, V.G.,

Administrator

(No. 5)

Archbishop's House, McWayne Street,
REGINA, Sask., January 25, 1931.

*To the Clergy of the Archdiocese of Regina, and to the
Women among the Faithful.*

DEARLY BELOVED BRETHREN

Our Archbishop, in one of his recent communications, asked me to do all in my power to organize the women of our Archdiocese into a united group, suggesting the world-wide organization known as the Catholic Women's League. His Grace feels that with the women of the Archdiocese once grouped and ready to assist him, the difficulties of the present time will quickly vanish.

No cause will lie more closely to the heart of our Catholic women than Christ's own cause in our Western country. Once they have been organized and made enthusiastic for things Catholic no effort will be spared to assist our Church in her present necessities.

How natural it is to turn to the women in our difficulties. Christ himself turned to them. There was only one person in the world to whom He, the God-Man, could properly be said to owe anything, and this person was a woman, Mary, His Mother. She gave Him His whole Body and during the formative years, when He advanced in age, wisdom and grace, it was intimacy with this woman, Mary that shaped His human characteristics. The Gospel story emphasises the work of the Apostles. Yet back of the Apostles the Gospel gives us glimpses of that band of women, who patiently, almost thanklessly, followed them ministering to their needs, caring for their wants, acting as servants in the Apostolic College. The other Marys, the mother of James and John, the relatives of Our Lady, the Blessed Mother Herself, were among this patient group which mended the garments, washed the linen, prepared the meals and served the wants of Christ and His followers. Then when the officers in Christ's army fled before the first attack made in Gethsemane, this grave little group of women continued to follow Christ. They traced

His bloody foot-steps to the top of Calvary and bared Jewish hatred and Roman heartlessness to be near Him when He died.

Women of the present time may be tempted to envy their sisters of the past thus privileged to minister unto Christ. but fortunately for them the historic Christ lives on in His Church and this Church needs the same help and assistance as did the Saviour Himself.

What help and inspiration women have lent to the great causes of the past. Mary the inspiration and encouragement of the Apostles Mother, the salvation of Augustine one of the greatest of the Church's Doctors Blanche the maker of St Louis the Patron of his country Elizabeth the promoter of Christ like ideals in her kingdom of Hungary Isabella, the Patron of Columbus. Jeanne d'Arc the saviour of France Margaret Roger the great daughter of the Blessed Thomas More Mary O'Connell the inspiration of the great Liberator of Ireland. And in the field of religion Theresa of Avila the great reformer Mary Ward the champion of the unenclosed state Madeline Sophie Barat the great founder and in our own land Marguerite Bourgeoys and Jeanne Mance the inspiration of countless thousands. How then can we discount the possibilities for Church welfare that lie dormant in the women of our Church in Saskatchewan?

If in present day affairs such names as Margaret Bondfield, Nancy Astor, Megan Lloyd George and innumerable others are growing more and more important if in the field of religion we speak with reverence of Janet Erskine Stuart of a Mother Loyola of Elizabeth Ann Seton and other great leaders of spiritus, and educational thought does this not assure us of the possibilities of leadership and co-operative action on the part of our women?

Yet what are our own women doing to influence public thought to build up a real public conscience to make a better Canada and to develop a higher Christianity? For the great majority we can answer almost nothing. They are content with conditions as they find them and at times are grossly indifferent to the violent attacks on the family and on the home that are made by the enemies of Christian civilization. They apparently have little interest in the efforts and aims of the Church satisfied with their own security they make little effort to distinguish or do away with the prejudice and

bigness which is apparently so deep-rooted in some sections of the land.

Men are the natural guides and protectors in most things, but in the matter of morals women should be leaders not merely followers. It is the province of women to stress moral virtues, to uphold moral standards, to develop the underlying principles of morality, to spread knowledge of them in the public mind and to insist upon their application to the great political and ethical issues of the present day. Would that another Jeanne d'Arc might ride through this land marshalling all the forces of our right-thinking right-living women, to overwhelm the destructive minority.

Such a Jeanne d'Arc is seen by our Archbishop in the Catholic Women's League an association which can unite all the women of our Diocese into a group that will wield untold power for good.

The Catholic Women's League is one of the greatest organizations in the world today more international and more universal, yes, and more productive of good than any association Catholic or non-Catholic that could be named.

In Germany Austria, France Holland England, Spain and America this League is ever in the vanguard of Christ's battle for the moral issues eternally attacked and therefore eternally to be defended. This League has done immense good in forming public opinion along strictly Catholic lines, and the great success achieved is due not alone to the very active co-operation of the most powerful and most intellectual Catholic women of these countries, but is especially to be attributed to the fact that the membership comprises practically every Catholic of the land. Is that union less their force? Numbers speak and speak all powerfully.

The Canadian League which is affiliated with the International Union of Catholic Women's Leagues has been very active since its inception studying and applying methods for the Propagation of Morals, the promotion of the civic rights and duties of women, the advancement of moral social and legislative problems while encouraging modesty in dress, exercising surveillance over the theatre and motion-picture entertainments, protesting against the divorce laws, birth-control, immoral newspaper reports and other abuses. This League publishes a monthly magazine which boasts a more general circulation than any other Canadian publication. It

co-operates in Travellers' Aid Work and assists very actively in the solution of the immigration problems that face our country. The organization at present represents twenty-six Dioceses and has an active membership of over forty thousand.

It can easily be seen what an influence for good such an organization can prove. Our Diocese at the present time is strongly in need of its aid. Our scattered national groups need to be bound together if our forces are to be used for concentrated action. Once united what a power the Catholic Women of Saskatchewan can wield in forming public opinion along sound Christian principles in safe-guarding the Catholicity of their children, in promoting social works in protesting against abuses, and in aiding financially our Church in the West.

The local benefit of the League cannot be over-estimated. Given the confidence of the parish priest it is at all times ready to come to his assistance in connection with parish needs. The League raised over seventy-five thousand dollars last year to assist in paying off Church debts. Prizes and scholarships were awarded, parent teacher associations were formed, big-sister committees organized, study-clubs conducted, Catholic libraries (travelling and local) put on a good basis, girl guide companies actively conducted, and Social Service work of all kinds eagerly supported.

In Saskatchewan this local parish assistance may be permitted to include the Diocesan needs. As all know our Archdiocese is burdened with a very heavy debt contracted in the interests of promoting the Faith in our province. This debt can be paid off very quickly if all the women of the Diocese are actively interested. It is surprising how much can be done towards raising funds from such purposes, even in the smallest parishes and missions, if the women become really interested. This has been provided in other dioceses and will be verified in Saskatchewan as well if the proper amount of goodwill is shown. Appeals for support and help will be launched in the near future but first let us look to the work of active organization and take as our battle-motto "Every Catholic woman in Saskatchewan a member of the Catholic Women's League". This is the most eager desire of the Ecclesiastical Authorities of our Archdiocese namely to see the Catholic Women's League strongly and very actively established in every parish and mission, each parish and

mission having its own sub-division to meet in general assembly at least once a year or more frequently, as special needs present themselves.

Woman owes a great debt to the Catholic Church. It was this Church that rescued her from the estate of bondage and slavery in which man had kept her. Will not woman today strive with all her energy to repay this debt to the Church and emulate the great deeds of her sisters in the past, striving as new Crusaders to place the cross of Christ, and all this Cross stands for throning above every home in our Archdiocese?"

His Holiness Pope Pius XI gives the League his very heartiest approbation. Writing to the Archbishop of Edmonton, he says: "Still a young society in Canada this new and beautiful plant from the garden of womanity virtue in the great Dominion has already had a wonderful flowering, and it is exercising such a beneficent influence on national Catholic life today as to rival in noble deeds the shining records of the parent society. This being the case, then, and the mission of the Catholic Women's League being so purely Christian, Catholic and Canadian. His Holiness the Pope wishes to offer you the fullest assurance of his high approbation and to indicate to you the happiness it affords his Fatherly Heart to form most generous goodwishes for its continuance and development along the same safe and salutary lines as in the past, under completest Episcopal direction. And as an earnest of Heavenly desires He lovingly blesses the League and bestows upon its members and supporters as well as upon their families and friends the Apostolic Benediction."

Can such high words of praise and approbation upon the part of Christ's Vicar on earth fail to find an active response in the hearts of our Catholic Women? So many are active in purely civic and social organizations, in fact constitute the very life of these societies, can they not be moved to bring that same energy to play in the interests of Christ's Church on earth? Can greater good be suggested to them? Can greater glory be offered them?

May then our Catholic Women awaken to the possibilities

found in Union and in membership in such an organization, and take immediate steps to join the League and lend their individual wholehearted aid to all its branches of endeavor.

Very sincerely in Our Lord,

A. J. JANSEN, V.G.,

Administrator

(No. 6)

ARCHBISHOP'S HOUSE, McInytre Street,
REGINA, Sask., February 18, 1931.

To the Diocesan and Regular Clergy, the religious Communities and all the faithful of the Archdiocese of Regina.

DEARLY BELOVED BRETHREN:

I.

Lenten Regulations.

1. All days of Lent, from Ash Wednesday until Holy Saturday, 12 o'clock at noon are days of fast, Sundays excepted. On fast days only one full meal is allowed.
2. Wednesdays and Fridays of Lent as also Saturday of Ember-Week and Holy Saturday till 12 o'clock at noon are not only fast days but also days of abstinence.
3. On all other days of Lent the use of flesh meat is allowed at the principal meal that is, on Mondays, Tuesdays, Thursdays, and Saturdays, except Saturday of Ember-Week and Holy Saturday till noon. On Sundays flesh meat is allowed at all meals.
4. The former law by which fish was forbidden at those meals during Lent at which flesh meat was used, has been abolished.
5. Lard and the fat of animals may be used for the preparation of abstinence foods on days of abstinence.
6. On fast days a small breakfast in the morning and a so-called collation in the evening are allowed. The breakfast may consist of a cup of coffee, tea or chocolate, with a piece of bread weighing about two ounces. At evening collation any abstinence food is allowed. This should not exceed eight ounces or about one-fourth of an ordinary meal.
7. Extracts of meat, such as gravy or broth, are considered as meat. Milk, butter, cheese, and eggs are abstinence foods.
8. All persons between the ages of 21 years, completed, and 50 years, completed, are bound to fast.

9. On fast days the full meal is usually taken about noon. It is not forbidden, however, to exchange the time of the full meal and the evening collation.

10. Holy Church excuses from fasting all those persons who cannot fast without endangering their health or rendering themselves incapable of performing their work. Hence the following are excused: the sick, and convalescent; women in pregnancy or nursing babies; persons who have hard manual or mental work to perform, by which the physical strength is exhausted, and the like.

11. Whoever is in doubt whether the state of his health or his occupation offers sufficient reason to be excused from fasting, should ask the advice of his pastor or confessor. No one is allowed to act in doubt. Hence such advice should be asked beforehand.

12. If there are good reasons, which, however, are not sufficient for excusing from the law of fasting, the confessor in the confessional or the pastor, either in administering the sacrament of penance or outside of it, may dispense in single instances.

13. Those who are either excused or dispensed from the law of fasting, are allowed to eat meat at all meals on those days on which the use of flesh meat is permitted.

14. Those who are either excused or dispensed from the law of fasting, should sanctify the season of Lent by other acts of mortification and self-denial, by prayer and almsdeeds. These words of Christ are directed to all: "Unless you shall do penance, you shall all likewise perish." — (Luke 13: 3).

II.

The Holy season of Lent is a time of penance for all. Good Christians will avoid all kinds of worldly amusements and perform works of charity, corporal and spiritual, for the good of their immortal souls and the progress of our Holy Mother the Church.

Good Christians will assist at Holy Mass daily, whenever possible, and attend the Lenten devotions.

In all parishes pastors will hold special evening devotions, at the Stations of the Cross followed by Benediction of the Most Blessed Sacrament over a week.

Easter duty begins with the first Sunday in Lent and ends with Trinity Sunday.

At the beginning of Lent then, naturally comes the thought "How can I make this Lent the most spiritually profitable time of my Life?" The answer is a careful reflection on the necessity of the vocation to the sacerdotal life and our constant prayer for workers in the vineyard of the Lord.

III

The Priesthood—A Divine Institution.

Our dear Lord Jesus Christ was a priest. His priesthood contained the plenitude of power to expiate all sin. He redeemed fallen man by His Sacrifice which rendered complete and perfect satisfaction to God, and in which He was the Priest and Victim. "Christ hath delivered Himself for us, a Sacrifice to God for an odour of sweetness." (Ephes. 5. 2) Almighty God always requires sacrifice, and natural reason itself enjoins on man a duty of offering to God, the Supreme Lord of all creation, some external objects in sign of due subjection.

In the New Law there is only one Sacrifice and one Priesthood. We have a Great High Priest that hath passed into the heavens Jesus the Son of God, and the perpetual Victim of oblation the Lamb that was slain. But Christ chose, of His infinite wisdom and love to confer His sacerdotal powers upon unworthy mortal men. Every priest in the Church of Jesus Christ is called by God, and partakes of that same one priesthood. Every priest, moreover, is appointed by God to offer the same one Sacrifice. Consequently Almighty God wants—and we need priests. Therefore it is plain that the problem of supplying the world with priests must be taken to heart by every member of the Catholic Church—clerical or lay, man or woman, young or old—as a matter that is intimately connected with the salvation of his or her own soul.

Dignity of the Priesthood, as Judged by the Functions and Duties of the Office

The priesthood is a vocation so sublime in itself, so awe-inspiring in its dignity and powers, that human language can paint only a faint picture of it. The priest represents and personates Christ, and continues and perpetuates the work

of the Redeemer. He is required not only by man but by God Almighty Himself.

The priest fulfills in his sphere the threefold purpose of Christ's Church on earth -- to impart to the world knowledge of God and of the supernatural life; to exercise a spiritual government and guidance over souls that they may be enabled to know the wisdom of that divine doctrine and to be God's ordinary dispenser of heavenly aids and blessings, without which no one can overcome the deceptions and assaults of the powers of darkness.

The priest is commissioned by Christ to teach. He is to preach the Gospel to every creature and that in the Name of Christ Himself. "He that heareth you heareth me" (Luke 10:16). St. Paul having appointed Timothy bishop of Ephesus addressed him thus: "I charge thee before God and Jesus Christ . . . Preach the word; be instant in season out of season; reprove, rebuke, exhort in all patience and doctrine" (2 Tim. 4:2). It is the priests who spread the good news of Christ's Gospel that converted the pagan world to the Christian religion rescued human society from degradation and slavery and from the gross ignorance and shameless corruption of heathen times. Today what would become of the Christian Faith if there were no preaching? It is the priest's instruction that tells you of an All loving God of the Real Presence of Christ in Holy Mass, of the wonderful channels of God's grace in the Sacraments. It is the priest who shows you what is the one great evil--sin, and how to avoid it. His whole life is consecrated to the task of indicating and explaining to you all that you should do and believe to save your immortal soul and attain the final blessed end for which you were created. In this he is God's representative God's ambassador. He cannot preach unless he be sent in the Name of God. By this doctrine the priest is the salt of the earth and the light of the world. What an exalted office reverentially admired by the angels of heaven and destined to be rewarded by a God whose generosity is boundless! Will not our boys and young men and their mothers also, with noble aspiration, cast an eager eye upon the crown that Jesus prepares for his priests in heaven?

The priest is, moreover the pastor and shepherd of God's flock, and the guardian of the deposit of Faith in that fold. He is a watchman on the tower performing the sacred func-

tion of protecting his flock from all moral dangers as well as doctrinal errors. How pleasing to the Sacred Heart of Jesus is the vigilant parish priest defending from Satan's assaults his fold of immortal souls, and with constant labor and sacrifice, often in the face of ingratitude and persecution, guiding them on until with a last unction and blessing, he restores them to the bosom of Christ for their eternal repose.

The principal and most exalted and even essential office of the priest is to offer the most Holy Sacrifice of the New Law, wherein he is the divinely constituted mediator between God and man. By the power of consecrating changing bread and wine into the Body and Blood of Christ, he is equal in dignity to the Blessed Virgin Mary, just as he is superior in power even to that Blessed Mother in his divine function of forgiving sins. The priest at the altar discharges the office of Christ Himself. Thus is so true that a great Doctor of the Church St. Ambrose calls him a "second Christ", while St. Augustine and St. Bernard call him a "Parent of Christ."

All graces, moreover, come to us through our Lord Jesus Christ because He is our only Mediator with God. But the mediatorialship of Christ is exercised by the priest, for it is principally through the ministry of the priest that divine graces flow to the Church. It is the priest who preaches the word of God, who offers up the Holy Sacrifice of the Mass, and administers to the faithful the sacraments—those principal channels of grace. The priest, therefore, because he distributes divine grace to the Church, deserves to be called a second Christ.

What Qualifications Are Required for the Performance of Such Functions?

To occupy a position of such exalted dignity no man can be found worthy. Holy Mother Church necessarily requires of candidates for the priesthood very special qualifications and preparations, and, in particular, holiness of life and a high standard of learning. "You shall be holy unto me, because I the Lord am holy, and I have separated you from other people that you should be mine" (Levit 20, 26). God required holiness in the priests of the old law although their priesthood, as St. Paul testifies, was only a shadow and a figure of ours. "But now He hath ordained a better ministry."

(Hebr. 8, 6.) How much greater an obligation of sanctity is incumbent on the priests of the New Law, whose ministry is as incomparably more sublime than that of the Jewish priests, as Jesus the Victim of our sacrifice, is infinitely superior to their sacrifices of oxen and sheep.

This preparation also calls for the possession of the science of the Gospel. The priest must have a sufficient knowledge of both dogmatic and moral theology, and must be well versed in Holy Scripture. He must be acquainted with the social problems of the day, and well fitted to impart guidance to souls in every walk of life and in every situation from the intricate problems that arise in the practice of various professions, down to the social and moral difficulties of the humblest peasant, and of the innocent child just preparing to face the battle of life in a harsh and deceitful world.

Where and How is This Preparation Acquired?

To impart these qualifications to a postulant to the sacerdotal state years of careful training are necessary. The candidate must be trained first of all in the great art of prayer, for a priest in all his sacred ministrations must rely more on Divine than on human wisdom and strength. Moreover, many years of higher education must necessarily be provided for him.

Now, few persons outside of the clerical and religious state, have a correct knowledge of the making of a priest. The making of a priest begins at the mother's bosom, and must be continued, during school days and college days, during vacations and holidays as well as work days, and always in the same spirit of tender piety. Catholic parents, remember that you have a grave obligation to foster vocations. Whenever you see the least sign of a likely vocation you have to encourage it and to tend it with delicacy as you would protect a tender hot-house plant lest it be marred by the chill blasts of sin from any source.

Another duty, incumbent on all without exception, is to offer frequent and fervent application to the Divine Master that He send an abundance of worthy laborers into His vineyard in our archdiocese.

Catholic parents should also be well informed about the dignity and honor of that Divine Call. If the loving God, in His wisdom, elects your son, in preference to thousands of others to carry on Christ's redeeming ministry among his fellow-men, what attitude will you take towards that act of merciful condescension? However incredible and scandalous it may sound there have been found Catholic parents who insolently cast aside this tremendous honor and privilege offered to them by Almighty God. O Christian mothers, do beseech our heavenly Father that He deign select even your unworthy home for one of those where He chooses to enter to call forth one of his apostles.

Of course, when the boy after his college days, comes to make the final selection of a state of life that choice must be made entirely between him and Almighty God alone. He must have complete freedom of choice, but still his early formation must be such that he may be found fit if God does want him.

After thus, when the young man has generously decided to abandon a world that appears bright and alluring to youth just out of college and to follow the high and noble ideal proposed to him from heaven, he still has his years of seminary formation to undergo. This is the last stage in the making of a priest and one that is strictly required by the law of the Church. Even at this stage your assistance and co-operation is greatly needed. The young man in the seminary cannot undertake any external occupation to earn his livelihood, and in nearly every case is dependent on financial assistance from other sources. It is precisely for this need that an appeal will be made to you today.

What We Are Doing In Our Present Situation.

Our archdiocese needs more priests. Now God cares for His Church and provides enough vocations in every part of the world. His Holiness, the present Pope, is indicating, with emphasis, that the mind of the Church is that every country have a native clergy, and that even every diocese supply its own priests. It is for this reason that Canon Law requires every diocese to have a clerical seminary, as soon as circumstances permit.

However, though it be certain that the Archdiocese of

Regina have enough boys called and fitted by God physically, morally and spiritually to supply our need of diocesan priests, yet years go by and while many persons take little notice of the religious situation there is presented to the view of heaven the sad spectacle of vocation after vocation neglected and lost. God's great love refused and consequently souls left without the ministrations of a priest and lost to the Faith.

For the present our seminarians are in different institutions throughout the Dominion. These young men are mostly from families that are not richly endowed with the goods of this world. It costs the diocese about \$6,000 a year to maintain only the small number we have now. Our annual collection for seminarians as taken up in our churches amounts only to some hundreds of dollars. So we are compelled to try a new system for our seminarian collection. Let us remember that the priesthood is more necessary to us than any earthly goods or possession. Both priests and laity have to go to the last honest extreme in aiding the good work of maintaining a succession of priests in the diocese.

We call upon all the Faithful of the archdiocese to lend their assistance spiritual and material. First of all let us turn for aid to God, the only source of all grace. Accordingly we offer to the clergy and faithful of the archdiocese a special prayer to our beloved Canadian Martyrs for vocations to the priesthood in our diocese. It is with unlimited confidence that we can turn to these glorious saints in our necessity. They who shed their blood in the work of establishing the Church of Christ in this country will assuredly continue their intercession in heaven that the same holy Faith may ever flourish and spread throughout our fair Dominion.

The other appeal today is for financial assistance. But we want to insist on our first request, to make use of the prayer to the Canadian Martyrs. Every pastor in the archdiocese will preach a sermon on vocations to the priesthood on Passion Sunday.

Henceforth the collection ordered to defray the expenses of young aspirants to the Priesthood in our archdiocese will be taken up on Easter Sunday instead of on the first Sunday in November—We exhort the people to

say the special prayer for vocations in honor of the Canadian Martyrs. This prayer shall be recited by the priest, in all parishes and religious Communities during Benediction of the Blessed Sacrament, immediately before the "Tantum Ergo."

This letter is to be read in all parishes and religious communities the first Sunday after its reception.

Given at Regina this eighteenth day of February, 1931.

† JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 7)

CIRCULAR LETTER

Archbishop's House, McIntyre Street,
REGINA, Sask., March 2, 1931

To the Reverend Clergy Diocesan and Religious of the Archdiocese of Regina.

REVEREND AND DEAR FATHERS

I.

By virtue of a special indult issued by the Sacred Congregation of the Council under date of July 2nd, 1930, we have been empowered to request all Parish Priests of the Archdiocese to say Mass "ad intentionem Ordinarii" on all Sundays of the year, Easter and Pentecost Sundays alone excepted.

We therefore ordain that, beginning on Sunday March 8th, 1931, until further orders, you will offer your Sunday Mass for the intention of the Ordinary. This obligation binds you "sub gravi" in exactly the same way as the usual Mass "pro populo" as laid down in Canon 466 of the New Code.

As you will note this ruling does not place any new obligation upon you. All you are asked to do is, upon receipt of this letter, to change the intention of your usual Sunday Mass, Easter and Pentecost excepted, from "pro populo" to "ad intentionem Ordinarii".

You will, however, continue to say Mass "pro populo" on the following days: Easter and Pentecost Sundays, the Feasts of Christmas, The Circumcision of Our Lord, the Ascension, Epiphany, All Saints, and the Immaculate Conception of the B.V.M.

II.

By virtue of a second indult, granted on the same date by the same Congregation, all priests having jurisdiction in the

Archdiocese who binante on Sunday and Holy Days of Obligation, shall also offer up the second Mass "ad intentionem Ordinarii", beginning on Sunday, March 8th, 1931.

They are hereby obliged "sub gravi" to inform the Archbishop or the Chancery Office, in writing and at least every three months, of the number of Masses thus offered up by virtue of this second Indult. The bination Masses alone need be reported.

We pray God to bless you and remain,

Yours devotedly in Xto.,

† JAMES C. MCGUIRE,

Archbishop of Regina

(No. 8)

CIRCULAR LETTER

Archbishop's House, McIntyre Street,
REGINA, Sask., March 11, 1931

To the Reverend Clergy, Secular and Regular, and to the
Religious Communities of the Archdiocese
of Regina.

REVEREND AND DEAR FATHERS, AND SISTERS

As you are already aware, the financial standing of the Archdiocese of Regina leaves much to be desired. I know it is distressing to bring up this matter at a time when all feel the pinch of hard times. Yet we must even now seek to cut expenses and to so arrange our affairs that when the cloud of depression passes we may be ready to face our financial obligations and thus assure the future welfare temporal as well as spiritual, of this portion of the Lord's Vineyard.

At the first meeting of the diocesan consultors and at a like meeting of the Council of administration, it was the unanimous voice of all that the actual financial conditions of the Episcopal Corporation should be made known to the clergy so that a prompt and efficient remedy might be found through the willing co-operation of all.

May I add that it is the express desire of the Holy See that all priests, religious communities and laity join in a supreme and united effort so that the interest and a portion of the Capital of the debt be paid yearly according to the prescriptions of the Canons of the Church.

The following brief statement shows the condition of the diocese at the end of 1930

ASSETS	
Loans to Parishes	\$278,676.26
Loans to Religious Communities	229,938.55
Shares Western Printers	1 000.00
Loans to Individuals	8,166.70
Total Assets	\$517,781.51

LIABILITIES

Total Loans of Corporation	\$796,731.00
Trust Account	2,121.00
Diocesan Collections not remitted	4,797.07
Dispensation Fees outstanding cheques	8,147.40
 Total Liabilities	 \$812,797.47

The difference between these two leaves a net administration deficit of \$286,015.49 or approximately \$300,000.00 apart from the debts upon the parishes. It is evident to all that this is a large deficit for a diocese of the size and financial condition of the people of Regina. A deficit which must however be handled if we are to pay our just and lawful debts.

After much discussion it would seem that the only way to handle this deficit is to appeal to the clergy religious communities of both sexes and to the parishes and to divide it equitably among all. It is alarming to think that apart from the fact that the Cathedralium falls very far short of paying the expenses of the Episcopal Residence the interest on the deficit alone reckoned at 6% would be \$18,000.00 per year. It would be a hopeless task to try to collect this sum annually apart from the Cathedralium. Even then the huge principal of \$300,000.00 would remain unpaid. It would seem therefore that the only possible way out of our difficulty would be to divide this amount in an equitable manner the Archbishop, the Clergy Religious Communities and Parishes each taking a share.

The financial standing and honor of the diocese demand that we shall all make sacrifices to meet the financial crisis through which we are passing. It is natural enough that the Archbishop make the first move. To cut down expenses I have after receiving the unanimous opinion of the Diocesan Consultors and the Council of Administration decided to leave the Archbishop's House and while putting it to some advantageous use to take up residence in humbler quarters at or near the Cathedral. Moreover I am willing to become personally responsible for \$20,000.00 of the debt. By this, I mean that by begging in Christ's name I will pay the interest on that amount yearly and a part of the principal until the whole amount is paid. Would it be too much to expect every priest to take a certain amount and look after it in a similar

manner? Then, the only remaining thing to do would be to divide the residue in an equitable manner over all the Religious Communities and Parishes—thus assuring the absorption in due time of the whole deficit.

Added to this, each parish or mission now indebted must pay at least its interest and part of its principal until all is paid.

I regret indeed to send you a statement of this kind at a time when the financial strain is so keenly felt by all. Yet I am sure you will understand that, unless some measures are soon taken the diocese would be reduced to such a condition that it would be difficult to find a way out. I would be glad to receive suggestions from each and every one to whom this letter is addressed.

Assuring you of my good will and asking you for your willing co-operation and begging God's blessing upon you, I am,

Devotedly yours in Xto.,

† JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 9)

CIRCULAR LETTER

ARCHBISHOP'S HOUSE, McINTYRE STREET,
REGINA, SASK. MARCH 26. 1931

REVEREND AND DEAR FATHER

Herewith you will find a number of "Dodgers" together with envelopes for the Easter Sunday collection in aid of the Seminarians of the Diocese.

I ask you to distribute the Dodgers as well as the envelopes on Palm Sunday. At the same time remind your people of their obligation to foster native vocations by prayer and to help our seminarians to attain the goal of their ambition by contributing generously to this collection. The welfare of the diocese depends upon a sufficient supply of holy and learned priests.

I moreover direct that the whole Easter offering—not a part only—be remitted to me personally within a fortnight from Easter. This same offering should be taken up in the Mission Churches on Low Sunday if Mass is not celebrated on Easter. God will abundantly reward the faithful who in spite of hard times, make personal sacrifices for the education of our seminarians.

I gladly avail myself of this opportunity to wish you, one and all, the blessings of the Risen Christ and a happy and holy Easter-tide.

Devotedly yours in Xto.,

† JAMES C. McGUIGAN,

Archbishop of Regina.

(No. 10).

PASTORAL LETTER

JAMES CHARLES
BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE
ARCHBISHOP OF REGINA

To the Reverend Clergy, Diocesan and Regular, the Religious
Communities and the Faithful of the Archdiocese
Health and Benediction in the Lord

VENERABLE BRETHREN AND DEARLY DEVOTED TO CHRIST JAMES

Devotion to the Most Blessed Sacrament of the Altar is the touchstone of Catholicity. The spiritual activity of the individual soul, as indeed of the corporate life of the Church in any parish or diocese of the world may be judged from the intensity of the love manifested towards Our Divine Lord in the mystery of the Eucharist. Wishing to quicken this central Catholic devotion throughout the length and breadth of the diocese committed to our pastoral charge we have decided to begin this year these annual Diocesan Eucharistic Congresses which have done so much in other parts of Canada and in the United States to promote devotion to our Eucharistic God, and to increase that true charity of Christ which flows from the Eucharist as water flows from nature a fountain and which, diffusing itself throughout the whole body of the Church Militant manifests itself in various forms of Catholic Action.

I.

We need no special reason to move us to make this decision. Our Holy Faith teaches us that the Blessed Sacrament, being nothing less than the Body and Blood, Soul and Divinity of Our Lord hidden under the appearance of bread and wine, is the sun and centre of Christianity the fountain of Catholic Truth the source of Catholic Life. If we take the Acts of our Holy Father Pope Pius XI one by one we note his strong resolve to promote "the peace of Christ in the reign of Christ", and beneath them all we see the vivifying force of His desire to make the Blessed Sacrament the source of Christian Life in all his children without distinction of race or social position or opportunities of education. In this he is but following the

glorious example of his immediate predecessors, and particularly of the immortal Pius X of Blessed memory who opened the Tabernacle to the little children and gave a notable impulse to the practice of daily communion among the faithful.

II.

It is our fond hope too, that the holding of an Annual Eucharistic Day in the diocese will not only spread the flame of divine love among the faithful but will serve to infuse a spirit of perfect concord unto the diocese and unite by bonds "stronger than hoops of steel" the various elements of our cosmopolitan population that standing together in sacred ranks we may be better able to promote the interests of our holy religion to guard the priceless treasure of our Faith and insure for our children and our children's children forever the glorious heritage which is ours. For the strengthening of this unity what could be more efficacious than the Divine Sacrament which in the words of St Augustine is by its nature essentially "the sacrament of unity, the sign of unity and the bond of charity"?

Purity flows from the Holy Eucharist for the reason that the Christian life centres in it. "The bread that I will give is my flesh, for the life of the world." (John vi: 52) Again, the Eucharist unites us with Christ and makes us sharers in the divine nature "He that eateth my flesh and drinketh my blood, abideth in me and I in him." (John vi, 57) Moreover by promoting the love of God it engenders and cherishes the love of man for man. Just as scientists speak of the sun as the heart of the heavens so by our union with the most loving heart of our whole Christian life. It is from this vital communion that there comes the structural unity of the Church which the Apostle expresses in the words "We being many are one body in Christ" (Rom xii, 5). It was indeed with this idea before us that we in our Coat-of-arms gave the chalice and the host the central position while above we placed the guiding star of Mary "Queen of Heaven" and below we wrote the words of St Paul "Ambulate in dilectione" "Walk ye in love." It is by our love for the Blessed Sacrament, fostered by a childlike devotion to Mary through whom "the Word was made flesh and dwelt among us" (John i: 14) that the

clergy and the faithful of various racial origins will learn to "walk in love" and "preserve the spirit of unity in the bonds of peace" "Ad Jesum per Mariam"—"Through Mary to Jesus."

III

Finally, there is a very special reason for the Catholics of the Archdiocese of Regina to turn to the Eucharist with a renewed faith and devotion. We are passing through difficult times. It is no exaggeration to say that the faithful of this Archdiocese will during the next few years, be called upon to make uncommon—even heroic sacrifices for the Faith of their fathers. Our Archdiocese is passing through a crisis in its history. In face of difficulties that must be overcome, in face of trials that are at our door we need strength energy and courage. Where are we to seek them? Nowhere but in the Eucharist.

One day two disciples in anguish of mind and cast down by bitterness and discouragement were thinking anxiously of the future. A traveller joined them. He spoke to them with wonderful knowledge of Holy Scripture. Their troubled hearts did not respond nor did their minds following only their own lights with distrust that excluded all other authority submit to His word. It was growing late and the shades of night were added to the darkness that filled their souls. Faithful, though to the law of hospitality they constrained the mysterious traveller to abide with them. During the meal He took bread and gave it to them. Then and then only did they recognise him. "Cognoverunt eum in fractione panis"—"they knew him in the breaking of bread" (Luke xxiv, 35). There is the secret of faith and victory. We shall find it in the breaking of bread at Holy Mass we shall find it at the sacred banquet in Holy Communion.

Let us in times of uncertainty and doubt, disappointment and trial, turn to Christ in the mystery of His love. He "yesterday and to-day and the same forever" will comfort and console us in all the vicissitudes of our lives, for His words, once spoken are ever true. "Come to me, all you that labour and are burdened and I will refresh you." (Matt. xi, 28) In the quiet of the sinkings of heart and the disappointment of

life we will find fresh strength and new courage for our souls in Holy Communion. Our forefathers in the Faith, in days more bitter and difficult than those through which we are passing, found it there—and so shall we.

To promote and quicken Eucharistic Life throughout the Archdiocese, we therefore ordain as follows:

1. That the May and June devotions, which should be held in every parish church and religious community chapel, be offered for the intentions of the Archdiocese and particularly for the greater devotion towards the Most Blessed Sacrament of the Altar.
2. That during these two months the oration "De SS. Sacramento" be recited as the "Oratio Imperata".
3. That the clergy take particular care to instruct children for their First Holy Communion and that summer schools be formed in the various parishes and missions for this purpose.
4. That the Apostleship of Prayer and Confraternity of the Blessed Sacrament be established in every parish and mission of the Archdiocese as soon as possible. We confide this work in a particular manner to the Jesuit Fathers of Campion College and hereby name the Very Rev J Milway Fillion, S.J., director of the Apostleship of Prayer.
5. Finally, we ordain that a Eucharistic Congress be held in the City of Regina on Thursday, May 21st. We hereby invite all the clergy, diocesan and Regular, as well as the Religious Communities to take part in this diocesan act of love. Further information will be given at a later date.

We earnestly pray that this spiritual banquet of the Eucharist, of which we partake, may nourish in our hearts a greater love and devotion for Jesus Christ, Our Saviour, and a greater loyalty towards His Vicar upon earth, that it may draw us all, Archbishop, priests and people, closer together in the bonds of Christian fellowship and brotherhood. May this love-feast be an earnest and foretaste of the Heavenly banquet at which we shall recline with Abraham, Isaac and Jacob in

the Kingdom of Heaven where "they shall be inebriated with the plenty of thy house and thou shalt make them drink of the torrent of thy pleasure." (Ps. xxv, 9)

Given at Regina, on the Feast of the Holy Apostles Philip and James, the first day of May, in the year of Our Lord Nineteen Hundred and Thirty-one and appointed to be read in all churches of the Archdiocese of Regina and the Chapters of Religious Communities on the First Sunday of May of the same year

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 11)

CIRCULAR LETTER

Archbishop's House, Melville Street,
Regina, Sask., May 1, 1881

To the Reverend Clergy, Secular and Regular, and to the Religious Communities of the Archdiocese.

REVEREND DEAR FATHERS AND SISTERS.

At the very beginning of this second circular letter on the financial situation of the Archdiocese I want to thank most cordially each and every one in particular for the sacerdotal and religious spirit with which you welcomed my first letter dated March 11th on this same subject.

The many approbations received from the Clergy and the Religious Communities, have been to me a source of great consolation and encouragement. Once more I have an outstanding proof of your wholehearted support and loyal co-operation. With such assistance we have all that is needed to meet full success in our present endeavour to pay our financial obligations and thus assure the future welfare, temporal as well as spiritual, of the Archdiocese.

The aim of this new letter on the same subject, is to inform you, dear Reverend Fathers and Sisters, of the exact total amount allotted to each and every one and the sum that will have to be paid each year. After having discussed over and over again with the Diocesan Consultors, our financial problem, we have come to the conclusion that the only practical way to handle our huge debt, is to divide it equitably among you all. Thus we have done before God and to the best of our knowledge. And we do hope dear Fathers and Sisters, that each and every one of you will receive and accept the share allotted with a spirit of true devotedness and self-sacrifice.

We are fully aware that many all perhaps, will think that this allotted share is high, rather high. I will surely not blame anyone for that but on the other hand we have tried in every way to reduce it to a minimum. It might be a relief to remember the huge share or burden still resting on the shoulders

of your Archbishop and what can be done without your good-will and full-hearted support?

Let us therefore have "Faith" trust and confide in Our Heavenly Father. He is with us and He will help us to overcome all obstacles.

Now in order to make this somewhat difficult problem as easy as possible to handle the total amount to be paid by each and every one will be spread over a period of 30 years according to an Annuity plan. This means that an amount of \$83.00 for every \$1000.00 will be paid every year. All payments will be due and made on the First day of November each year, during 30 years. (N.B.—The First payment will be due on November 1, 1931.)

Besides this special assessment for reducing our debt, the Cathedraalium must be paid on the same date (Nov 1st), by each and every parish. I also wish to remark that henceforth each parish will have to look after its own insurance. The Episcopal Corporation will advance no monies to pay insurance policies in the future.

I am sure dear Reverend Fathers and Sisters that you will readily understand, as you did when reading my first letter (you might read it over again) that the financial standing and honor of the Archdiocese demand that we all make sacrifices to meet the great crisis through which we are passing.

Needless to remind you that the express desire of the Holy See is that all priests, religious communities, and laity, join in a supreme and united effort so that our debts may be paid according to the prescriptions of the Holy Canons of the Church. The urgent desire of the Holy See will be fulfilled if each and everyone will generously comply with the regulations of this present letter.

Assuring you all of my good will, dear Reverend Fathers and Sisters, and asking you for your own generous co-operation and begging God's blessing upon you, I am,

Devotedly yours in Xto.,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

RELIGIOUS COMMUNITY OF

(PARISH)

(MISSION) of

Share of Total Assessment

(\$83.00 per \$1000.00 payable each year)

Cathedralicum

(Cathedralicum for missions is \$1.00 per Family)

Insurance

N.B.—Please remit above amounts on Nov 1st each year

Your debt as at June 30, 1931, is
and is included in the amount indicated above as Total Assess-
ment.

(No. 12)

CIRCULAR LETTER

Archbishop's House, McIntyre Street,
Regina, Sask., May 13, 1931.

To the Reverend Parish Priest, Father and to the

Faithful of the Parish, Mission of

Very Dear Brethren

When I appealed to you some few weeks ago and asked you to offer the Easter Collection to me for the Seminarians of our Archdiocese, I fully realized the difficult times through which we are passing. And when I asked your Parish Priest to urge you to be generous in your donations to this very worthy cause, I knew that I was asking for big sacrifices from you my dear friends.

Conscious however of the great need of priests in the Archdiocese, and convinced that the Archdiocese could not spend any money on the education of priests, I turned to the Faithful of the Archdiocese. Nor did I appeal to you in vain. Your Parish Mission has contributed \$_____, to this fund. Need I say that I felt very highly pleased, in view of the prevailing hard times, with your contribution! I assure you that I would greatly like to express a personal word of thanks to every individual whose generosity was revealed in the use of envelopes, if it were possible to write each individual. Yet I cherish the fond hope and pray that before long, some of your own sons may be in the seminaries and share in your generosity when you contribute to future Easter Seminarian Collections. Pray and continue to pray that this hope may be realized.

The collection to which you contributed so generously fully measured up to my hopes but it still fails to cover even one half of what our Seminarians cost us this year. Moreover, during the next few years our expenses for the Seminarians will increase considerably, because I am determined to find

good, holy priests for our missions and parishes. These, however, must pass through the Seminaries and therefore constitute a financial burden for the diocese. I hope, however, that as better times, with God's blessing, return, this annual collection for Seminarians will also improve—for your generosity when times are hard, will be greater too when times are better.

In conclusion, my dear brethren, priests and faithful, let me assure you that the young men who are benefitting from your charity, will in a few years be working among you as priests, some will finish each year. While I can only thank you from an overflowing heart, they will show their gratitude by their prayers now in the Seminaries, and later by their prayers and their work in the Vineyard in your midst. Let me also give you the assurance that God will not fail to bless you for the charity you have shown in this collection.

I trust that you will manifest the same charitable generosity next year and in future years as well as in all the causes which the Archdiocese must place before you.

Asking God to reward and bless you from the abundance of the love and kindness of the Sacred Heart, I beg to ever be, my dear people,

Your devoted shepherd in Christ,

† JAMES C. McGUINNAN,

Archbishop of Regina.

N.B.—DEAR FATHER: Will you be kind enough to read this letter to your good parishioners? I would also ask you not to forget to report your bination masses from time to time. J.C.M.

(No. 13)

Archbishop's House, McIntyre Street,
REGINA, Sask., May 13, 1931.

*To the Reverend Clergy and Religious of the
Archdiocese of Regina.*

REVEREND AND DEAR FATHERS.

As already announced, the First Diocesan Eucharistic Day of this Archdiocese will be held in Regina on Thursday, May 21st. As this is an event of unusual importance and particularly as certain very pressing affairs of the Archdiocese will be discussed in an open meeting immediately after luncheon, on the day of the Congress, I not only cordially invite every priest, diocesan and regular, but I command each and every one of you to be present and to take an active part in the various exercises of the day. The only exceptions made will be, that one priest must be left for sick calls at Moose Jaw, Estevan, Forget and Yorkton. As this meeting is of the nature of a Pre-synodal assembly, anyone refusing to come is liable to the penalties laid down in Canons 359, II, and 2331, I.

I feel assured that you will all be anxious to take part in this Eucharistic Act of love and at the same time, to be accurately informed regarding the *Debt Fund Campaign* of the Archdiocese.

I wish to bring two points before you, one of the spiritual, the other of the temporal order.

I. SPIRITUAL ORDER.

I am anxious to have each and every priest of the Archdiocese to become a member of the *Priest's Eucharistic League*. I feel sure that if we all make the Eucharist the sun and centre of our lives by complying with the easy conditions of membership, we would greatly gain spiritually and God would abundantly bless our generous efforts. I am personally taking over the directorship of the League for the time being. I hope that all the priests working in the Archdiocese will join the League and faithfully live up to the conditions prescribed.

II. TEMPORAL ORDERS

In regard to the temporal affairs of the Archdiocese, I wish to discuss them with you, hear your suggestions, and together with you, outline a plan of action through which we may successfully reach the goal of our legitimate ambitions, i.e., the payment of our interest and eventually of the great debt which burdens our Archdiocese.

I want you to think this matter over and bring with you any useful suggestions you may have to make. Needless to add that my only desire is to have everything plain and clear in order that we may continue working together more and more "In dilectione amplexus."

Enclosed you will find a programme of our *Eucharistic Day*. Please announce it again on Sunday and make it the subject of your sermon.

Devotedly yours in Xto.,

+ JAMES C. McGUIGAN,

Archbishop of Regina.

(No. 14)

PRAYERS AND PROCESSIONS FOR RAIN

Archbishop's House, McIntyre Street,

REGINA, SASK., May 29, 1931

DEAR REVEREND FATHER:

As the long and trying dry spell in our Province is becoming more and more alarming, I feel sure that I am anticipating your ardent desires and wishes in prescribing public prayers and processions to obtain from Heaven the cessation of the terrible calamity that is not only threatening but that has already caused much damage in all the parishes of our Archdiocese.

Therefore, owing to this trying and critical situation, and cordially complying with the urgent requests made, I ordain and prescribe as follows:

- (1) That according to the Ritual one or several public processions be made in your Parish, to obtain the blessing of rain and favorable weather for a good harvest.
- (2) That in all the churches of the Archdiocese, on June 4th (Corpus Christi day), a High Mass be celebrated with the special *imperata* "Ad petendam pluviam" (No. 16 of the Roman Missal).
- (3) That this High Mass be preceded by a procession within the church with the chanting of the Litany of the Saints, as on Rogation Days.
- (4) That during the month of June, dedicated to the Sacred Heart, the Litany of the Saints be recited daily either before or after Mass.

Please urge your people to turn to God with renewed confidence and to pray during this trying season with intense earnestness for the spiritual and temporal blessings so necessary for the happiness of our beloved flock.

Devotedly yours in Xto.,

† JAMES C. McGUGAN,

Archbishop of Regina.

(No. 15)

CIRCULAR TO THE CLERGY

ARCHBISHOP'S HOUSE, McIntyre Street,
REGINA, SASK., June 4, 1931.

*To the Reverend Clergy, Diocesan and Religious
of the Archdiocese of Regina.*

REVEREND AND DEAR FATHERS:-

The following is a list of the Pastoral Visitation and Appointments for the first part of the summer months of May, June, July and August.

May 17—St. Mary's, Regina.
May 24—3.30 p.m. St. Theresa of the Child Jesus.
May 24—7.30 p.m., Cathedral.
May 31—Moose Jaw
June 7—A.M. Wilcox P.M. Rousseau.
" 8—A.M. Milestone—P.M. Lang
" 16 and 17—Lestock Indian School.
" 18—Lestock, St. Gertrude.
" 19—Lestock, St. Elizabeth.
" 20—A.M. Wishart—P.M. Copeland, Krasne and
Model Farm
" 21—Melville.
" 24—Kamsack
" 22 and 27—Yorkton and Missions.
" 28—Ordinations at Lebret.
" 30—Wauchope.
July 1—Manor.
" 2—Bellegarde.
" 3—Cantal.
" 4—Storthoaks.
" 4—Storthoaks, Ordination.
" 7—Educational Congress at Regina.
" 13 and 18—Ecclesiastical Retreat at Lebret.
" 19—A.M. Quinton—P.M. Raymore.

- " 20—Simpson.
- " 21—Arbury
- " 22—A. M. Ituna—P M. Jasmin.
- " 23—A.M. Goodeve—P M. Hubbard.
- " 24 Saxon Hills.
- " 25—Cana.
- " 26—A. M. Grayson P M. Killaley
- " 28—Esterhazy
- " 29—A.M. Landshut—P M. Langenburg.
- " 30—Gerald.
- " 31—Kaposvar

Aug. 1 A.M. St. Luke—P M. Marieval.
 " 2—Stockholm.
 " 3—Lemberg.
 " 4—Balcarres.
 " 5—Indian Missions, Lebret.
 " 6—A.M. Dyaart—P M. Kronberg.
 " 7 Cuper
 " 9—A.M. Southey—P M. Siltan.
 " 10—Liberty.
 " 11—Chamberlain

Please prepare for the Pastoral Visitation with all possible care. See that the usual ceremonies are carried out in a fitting manner and according to the prescr.pt.ons of the Ritual.

Above all, do not forget to pray and have your dear people pray that the blessings of God may descend in abundance upon you and your beloved flock during this time.

N.B.—A second list of Pastoral Visitations will be sent out in August.

II.

The ecclesiastical retreat of the Archdiocese of Regina will be held in the Scholasticate of the Oblate Fathers at Lebret, from Monday evening, July 13th, to Friday evening, July 17th. It will be preached by the Reverend Father Hyacinth, O.F.M., of Edmonton, and will be presided over by the Archbishop. We feel sure that you are looking forward to this annual retreat, because you understand the reason of it as well as its uplifting value for your priestly life. "Ecce nunc tempus acceptibile, ecce nunc dies salutis."

We strictly command every secular priest working in the

diocese to attend this retreat. No exceptions will be made. We likewise enjoin all without exception to be present for the opening exercises which will begin on Monday evening, the 13th of July, at 8.30 p.m.

Last year two were late for the retreat and one or two wished to return home before the closing sermon. This year let no one be late and let us give these three days to the Lord generously for "the Lord loveth the cheerful giver". Make the necessary arrangements, even at the cost of great inconvenience to be present at all the exercises of the retreat and God's blessing will surely fall upon you. (Please bring with you to the retreat a surplice and biretta.)

We wish to fully reorganize the Priests' Eucharistic League in this Archdiocese during the retreat and ask you to bring the booklet and "formula Adhaecundis" with you. Nothing will so help us to retain the fruits of these spiritual exercises and to spread the Kingdom of God in our midst than constant union with our dear Lord in the Tabernacle. Let us be above and beyond all else Eucharistic Priests, showing the presence of Christ in all our doings so that the faithful may only have to look to us to see the Saviour "Christus in Vobis est". We beg you to pray, to persevere in prayer and ask your congregation to join with us in beseeching the Lord for the full success of our Spiritual Exercises which mean so much for our own spiritual life and the furtherance of God's work in the vineyard assigned to us.

III.

We hereby ordain that after the month of June, until further notice, on account of the serious difficulties through which our diocese is passing, the prayer "Pro Quacunque tribulatione" (No. 13 in missal) be recited "tamquam pro re gravi" in daily mass, when the rubrics permit it.

We pray God, Reverend and dear Fathers, to bestow upon us all the Gift of Fortitude "Spiritum ad robur", that we may continue to follow in the footsteps of the Lord "Ambulate in dilectione."

Affectionately yours in Xto.,

+ JAMES C. McGUGAN,
Archbishop of Regina.

(No. 16)

CIRCULAR LETTER

Archbishop's House, McIntyre Street,
REGINA, Sask., Sept. 17, 1931.

- I.—Monastery of the Sons of St. Francis.
- II.—Priests' Eucharistic League.
- III.—Council of Ephesus.
- IV.—Propagation of the Faith.
- V.—Souvenir of Archbishop Mathieu.
- VI.—Diocesan Curia (official appointments).
- VII.—Parish Reports and ordered Collections.
- VIII.—Theological Conferences and Examination of Junior Clergy.
- IX.—Prayers for blessings of Divine Providence upon Southern Saskatchewan.
- X.—Policy of Economy.
- XI.—Sentiments towards the Clergy.

VENERABLE BRETHREN AND DEARLY BELOVED IN CHRIST:

On the day following our Episcopal consecration in the church of St. Francis, Edmonton, we publicly expressed the heartfelt desire that the Franciscan Fathers would establish a Foundation in the archdiocese recently confided to our care. This wish has providentially been realized and the Sons of St. Francis have definitely taken over the former Archiepiscopal residence thus generously relieving us of a part of our great financial burden.

The arrival of the Franciscan Fathers in Regina coincides with the seventh Centennial of the canonization of St. Anthony of Padua, one of the Glories of the Order of the Friars Minor. It is related that seven centuries ago, the Lord Bishop of Padua James Conrad, desirous of having near him the spiritual Sons of St. Francis in order to assist him in his pastoral labours, called them to Padua. Having answered his appeal these valiant souls were soon rendering untold service to the Lord.

Bishop bringing forth abundant and salutary fruits of salvation on the whole diocese. This historical fact is significant. The successor of the Franciscans St. Anthony's spiritual brothers who now at a like invitation and for identical reasons have established a monastery in this diocese should bring forth a renewal of the Christian spirit and draw down similar fruits for the glory of God and the exaltation of the Church in Regina.

In his Apostolic Letter *Antoniana Sollemnissima* Our Holy Father Pope Pius XI highly exalts the truly Apostolic zeal of St. Anthony his ardour in propagating the true Faith. The Franciscans have inherited this ardent zeal of their glorious Saint. Their history is one of deep loyalty to the Church and of affectionate attachment to those whom the Holy Ghost has placed to rule the Church of God.

It is a source of real comfort to myself as I trust it will also be to you my dear Priests that the Archdiocese a Residence has become a Franciscan monastery thus maintaining the seal of sacredness and the memories which naturally cling to the old home of dear Archbishop Mathers. We cannot but thank God that from his heavenly abode he rejoices at this happy and providential arrangement.

This monastery will be used first of all as a house of "Closed Retreats". Annual parochial retreats are most necessary and Pastors should be zealous in promoting them regularly. But these retreats are not sufficient for the Elite. Hence our reason for definitely establishing in Regina this custom which has well proved its worth in the past. Many Sovereign Pontiffs have praised it and Our Holy Father Pius XI devoted the whole of his admirable Encyclical "Motu Proprio" to the furtherance of this good work. Its principal object is to form an Elite a chosen band who will propagate through the world the spirit of the Gospel. These "Closed Retreats" will give to the men young and old who follow them an opportunity of closer contact with their individual selves in order to discover their deficiencies and their needs. They will allow them to give to their souls all the attention which it requires. These persons after following the exercises of the retreat will walk more easily in the straight path thereby leading their fellow-men by the very force of example joined to prayer. The movement is necessary these days more than ever when the false principles of error are invading the

world. But we need an action which has ripened in prayer for it is the only one which can counteract the powers of evil. If the Church has need of holy and devoted Priests it has also need of enlightened laymen who will give to the people examples of a true Christian life and who when occasion requires it will penetrate, as a scout where the Priest cannot go. To form these laymen is the object of the "Closed Retreats." Hence, our reason for extending to everyone in our diocese who can possibly attend an ardent invitation to come every year to this "Closed Retreat" either in groups or individually. We can assure you that your Christianity will gain in depth, your influence for good will increase and you will taste how sweet it is to serve Jesus Christ, Our Lord.

Besides organizing and directing the "Closed Retreats", the Franciscan Fathers will also preach missions, parochial and religious retreats in the archdiocese and elsewhere. In due time with the consent of the Pastors, they will establish Fraternities of the Third Order in all the parishes. This Franciscan spirit is at the disposal of all, and all, young and old, should profit to the full of their incomparable means of sanctification.

We trust and hope that our Cathedral parish will be the first to have a flourishing Fraternity canonically established in the very near future.

Faithful to the Monastic traditions the Franciscans extend a most cordial and religious welcome to the Clergy of the diocese and indeed, to all Priests passing through Regina. For this purpose a few rooms in the monastery have been chosen and set apart where all priests will receive a cordial hospitality. We are deeply grateful that the Archbishop's rooms have been left as they were in the past, and that they are graciously offered for Episcopal purposes. In the future these apartments will be called the "Metropolitan Rooms" and will be used for Ecclesiastical conferences and other special meetings.

Finally, in adapting themselves to the conditions of modern life the Franciscans have remained faithful and true to the spirit of their holy Founder St. Francis of Assisi, whose special characteristic was his love of poverty. The Franciscan Order was, and has remained, a mendicant Order. This means that the Sons of St. Francis, for their daily bread and necessities of life depend on Divine Providence, and the kind charity

of the faithful. We hope that this charity will not be wanting. We earnestly beg our Priests and all the Faithful to assist in every possible way this new Franciscan foundation. Any alms of whatever nature it may be will be accepted with deep gratitude and the prayers, holy masses and sacrifices of these good Religious will not fail to draw down on their benefactors an abundance of heavenly blessings.

May the Queen of Heaven the Patroness of our dear Arch-diocese, watch over this new "Power House of Prayer and Sacrifice." May she ever keep and bless the Sons of the gentle St. Francis, these Messengers of Peace and Love whom we have the happiness of possessing in our midst.

III.

The Priests' Eucharistic League was founded by Our Lord in the Upper Chamber of Jerusalem, the night before He died. There, for the first time He, the God of heaven and earth, was adored by His priests in the Blessed Sacrament under the appearance of bread and wine. The Apostles were the first links in the golden chain of the priesthood that, stretching through every age and clime since that wonderful night, has bound the Church to its Divine Founder in the Holy Eucharist.

The Blessed Peter Julian Eymard was raised up by God to take his place amongst the great men and women of the world who stand forth as giants in the marvelous religious revival of the nineteenth century. In instituting the "Priests' Eucharistic League" he was like the householder of the Gospel who took from his treasures 'old things and new.' The adoration of Our Lord in the Blessed Sacrament was as old as the Church but it was a "new thing" indeed to establish a society of priests whose whole object in life should be the perpetual adoration of Our Lord in the Blessed Sacrament and to extend the blessings of such a life to all priests through the founding of the League.

It is commonplace to say that the life of a priest is enfolded in the Blessed Sacrament. Whatever his position may be in the Church and whatever duties that position implies, the morning Mass is the rising of the Sacramental Sun that blesses, brightens and gives life to all the works of the day. A priest's life therefore revolves about the Mass. It is a tremendous thought that Our Lord actually depends on His priests for the

fulfilment of His 'delight to be with the children of men in the Blessed Sacrament'. It is for this reason that a priest's days and all the hours of them are a preparation and a thanksgiving for this Great Act that brings God to earth. All this makes the Eucharistic atmosphere wherein he lives and moves.

It is my ardent desire (I adderemo desiderio) that each and every priest diocesan and religious without any exception belong to the League. The reason is obvious. I would like to think that all the clergy of the diocese are united together in the bonds of love of the Blessed Sacrament thereby ensuring that business of life which is so necessary for success in the ministry and for the salvation of our own souls. The conditions of membership are easy and the privileges great. Let each priest carefully read the New Constitutions of the League which may be had on application and he will see for himself the immense benefits to be derived from this association.

The chief obligation is the weekly hour of adoration in the presence of the Blessed Sacrament by which our close union with Our Lord is shown in a special manner. Will you not watch one hour with me?" is the cry that goes out from the Tabernacle to our priestly hearts. What a blessed relief to go apart into the Church shut the door on all vexatious things that trouble us and be alone with Our Lord. To sink on our knees with a sigh of relief for a sweet converse with our understanding Friend. To lay before Him our problems, our hopes and our plans. To discuss Our Father's business with Him, the head of the great business of the salvation of souls. This should be a sacred period in each week of our lives. What a consolation for a Bishop to know that each and all of his priests spend one hour alone with God each week! What a stimulus to our priestly zeal to search for the lost sheep of the fold and to seek to bring all to the feet of Christ!

The purpose of the Priests' Eucharistic League however, is not only the sanctification of the priest himself but through the priest the sanctification of the people committed to his care. Thence by the example of his own life by his words of counsel in the confessional at his visits to the sick and by his exhortations in season and out of season the priest of the Eucharistic League opens a door into the dark lives of his people through which enters Our Lord cloaked in the sacramental veils.

It is particularly in the public Holy Hour that he has the

amplest opportunity for setting forth all that the Blessed Sacrament means to his flock. There is no evening service that has the sweet appeal that the Holy Hour holds for all. There is a specialunction in unfolding the doctrines of the Church under the very eyes of Our Lord Himself. There is an inspiration that gives unwanted charm to the priest's words when they are spoken in that Presence. Therefore, in general his own words, however simple they may be, are better than any words he may read from a printed book though reading may at times be substituted. "Out of the fullness of the heart, the mouth speaketh." And that priest a heart can never be empty who fills it from the inexhaustible fountain of the Blessed Sacrament. To make others love he himself must love and who can love Christ so much as Christ's own priest?

Let us all be loving adorers of the Eucharist and practical members of the Priest's Eucharistic League.

III

Through the intermediary of His Eminence, Louis Cardinal Sincero, Secretary of the Sacred Congregation of the Oriental Church Our Holy Father Pope Pius XI has expressed the wish that the famous Ecumenical Council of Ephesus (431) be recalled to the mind of the Christian world by fitting celebrations in every diocese. It was, as you know, this Council which condemned Nestorius together with his false doctrine and heretical formulas regarding the union of the two natures in Jesus Christ which, as a consequence would deprive Mary of the glorious title of the "Mother of God." Furthermore, the Fathers, who took part in this Council, heard from the lips of Philip, the Papal Legate the precise and explicit avowal of the Roman Primacy which they accepted and wished incorporated in the Acts of the Council, and which, the last Ecumenical Council, the Vatican inserted in the dogmatic Constitution 'Pacem Aeternam.' Nor should it be passed over in silence that this same Council of Ephesus, in canons 1 and 4, condemned in the person of Celestine, the Pelagian error, and thus the Orient joined with the Occident in condemning this heresy and affirming the doctrine of original sin.

To this end, and with the desire of corresponding, in the most effective manner possible, with the wishes of the Holy Father we hereby ordain

- (1) That Sunday October 11th, the Solemnity of the Feast of the Most Holy Rosary, the Patronal feast of the diocese, be celebrated as "Ephesus Day" in every parish of this jurisdiction.
- (2) That on that day a special sermon be preached at all the masses on the "Motherhood of God" with fitting reference to the great Council.

I need not add that the whole month of October with the customary devotions of the recitation of the beads and the prayer to St. Joseph, ordered by Pope Leo XIII should be observed with special solemnity in this diocese since Our Lady of the Rosary is the titular of our Cathedral.

IV

It is the supreme desire of the Church to spread the reign of Christ and extend the kingdom of God even to the uttermost bounds of the earth. In recent years particularly, interest in our Catholic missions has constantly increased. Our present Holy Father whose prodigious activity is well-known has been often called "The Pope of the Missions." He is most anxious that the pious work of the "Propagation of the Faith" be established in every diocese and in every parish. I have appointed Rev Justin Heinrich, Pastor of Balgoe Diocesan Director of this work and have in accordance with the majority of bishops of America decided on the second last Sunday of October as "Mission Sunday" in this diocese.

We ordain that on that day a sermon be preached at all the masses on "Catholic Missions" and a special collection—apart from the usual Sunday offering—must be taken up in all parishes. I know that in many places the offering must be exceedingly small but I believe that if we in our dire poverty give our little mite, it will come back to us many times multiplied in unseen and varied ways. I leave the whole matter in the hands of the Diocesan Director. He will communicate his plans to you. Please give him the fullest co-operation and send the proceeds of your collection to him within two weeks after the collection has been taken up. God will reward the sacrifice which the poorest from amongst us makes in favour of the missions. Do not neglect then to announce Sunday, October 18th, as Mission Sunday enter into its spirit and carry out the wishes of the Diocesan Director.

V

Referring to my venerable and much loved predecessor the first Archbishop of Regina in my first pastoral letter I used these words. He was a vigilant, careful and reverend pastor, a just man and faithful ruler, a fond teacher and affectionate father. His life was a sacrifice, his example an incentive, his memory remains a benediction. Wishing to fulfil the request expressed in his last will and testament and at the same time to keep before the people the sacred memory and name of Archbishop Mathews we wish on some date approximate to the anniversary of his death to have a solemn memorial in his honour with a special tribute paid to him who was for long years your loving Father in Christ. On that occasion the date of which will be announced later we will unveil the tablet erected to his memory opposite the throne which was the seat of his pastoral authority in the Cathedral Church which he built and dedicated to the Queen of the Most Holy Rosary. Circumstances make it impossible to transfer his body to the Cathedral at the present time. We cherish the hope however that this may one day be made possible. We know full well that citizens of every class and walk of life in the city remember this distinguished prelate for the kindliness of his heart, the simplicity of his manner and the daily beauty of his life. They as well as we will be interested in this tribute to one who wished to be all things to all men.

It is however for us particularly his successor and his priests to cherish his memory and to often breath a prayer for the repose of his soul. In this connection we may well recall the words of Holy Writ. *Memento prepuculum vestrum qui tuba levigata verbum hoc quoniam intulit etiam conversionis instantem. Eccl. i Heb. XIII 7.* Remember your prelates who have spoken the word of God to you whose faith follow considering the end of their conversation.

VI.

The following is the complete list of the Officials of the Diocese:

Vicar General Very Rev Anthony J. Janssen.

Prior Delegate for Religious Very Rev Fr Celestine Joseph, O.P.M.

Honorary Vicar General Rt. Rev. Z. H. Marois, P.A., D.D.,
Quebec, Que.

Chancellor Rev A. Charest

Diocesan Treasurer and Chancellor "in temporalibus"
Rev J. E. Cahill, D.D.

Secretary, Rev A. J. Phelan.

Diocesan Consultors Very Rev J. A. Janssen, V.G., Rev
P. F. Hughes D.D., Rev Chas. Saunder, D.D., Rev. F. W.
Hill, C.S.S.R., Rev A. Charest, Rev P. Santha, D.D.,
Rev A. Gocki, Rev A. Schimnowski, O.M.I.

Diocesan Officiality Official Very Rev A. J. Janssen, V.G.,
pro-synodal judges Rev Chas. Saunder, D.D., Rev F.
Blanchin, O.M.I., Rev J. C. Keohan, Rev A. Gocki,
Defensor Vinculi, Rev A. Charest, Promotor Justitiae,
Rev J. Holland, S.J. Notarius, Rev A. J. Phelan.

Concilium Administrationis Very Rev J. A. Janssen, V.G.
Rev A. Charest, Rev J. E. Cahill, D.D., diocesan treasurer,
Rev. J. Bois, Rev F. Pander, Rev J. C. Keohan
Rev. J. Lukas.

Parish Priests Consultors Rev H. Metzger, Rev A. Zimmermann
Rev A. Murray, Rev E. Dubois, D.D., Rev
Thos. Forrest.

Examines of the Junior Clergy The Vicar General and
Chancellor, ex officio.

Diocesan Director of Priests' Eucharistic League His
Grace the Archbishop, the Most Rev J. C. McGuigan,
D.D.

Diocesan Director of Apostleship of Prayer Rev J. Milway
Filion, S.J.

Diocesan Director of Propagation of the Faith Rev. J. M.
Heinrich.

Committee on Vocations Rev J. Lukas, Rev J. C. Keohan,
Rev A. Gocki, Rev C. O. Filion, Rev Fr. Gerein, D.D.

Committee for Religious Instruction Rev P. F. Hughes,
D.D. Rev J. Bois, Rev Emil Twardochleb, O.M.I., Rev

Fr. Gerein, D.D. Rev G. Mulligan, Rev Thos. Forrest.

Committee on Education The Rector of Campion College,
Rev J. Holland, S.J., Rev Chas. Saunder, D.D., Rev A.
Charest, Rev A. Schimnowski, O.M.I., Rev A. Murray,
Rev A. Gocki.

Ecclesiastical Conferences Centres at Regina (for the secular clergy, presided over by His Grace the Archbishop, for the Oblate Fathers, presided over by Rev Thos. Schnerch, O.M.I., Provincial), Moose Jaw (Rev F W Hill, C.S.S.R., Rector of St. Joseph's), Stockholm (Rev P Santha D.D.) Weyburn (Rev H. Galvin, M.S.), Odessa (Rev Chas. Bauer, D.D.), Bellegarde (Rev J. Bou).

The four Officials who are intimately associated with me in the administration of the diocese are The Vicar General, The Vicar Delegate for Religious, The Chancellors—the one "in spiritualibus", the other "in temporalibus".

The Vicar General.

The Vicar General (Very Rev A. J. Janssen) has the usual faculties defined by Canon Law (Can. 366—371) with the exceptions set down in Can. 153, 357, Par 1, 456 Par 1, 477, Par 1, 686, Par 4, 893, Par 1, 958, Par 1, 959, 1104, 1155, Par 1, 1163, Par 1, 1263, Par 2, 1303, ar 3, 1414, ar 3, 1423, Par 1, 1433, Par 2, 1466, Par 2, 1487, Par 1, 2220, Par 2, 2002.

The Vicar Delegate for Religious.

The Vicar Delegate (Very Rev Fr Celestine Joseph, O.F.M.) has not ordinary but delegated faculties, the same, however, as the Vicar General. While he is per se competent to grant the usual powers granted by the Vicar General in order to avoid confusion he will, generally speaking confine himself to diocesan work in connection with religious communities of women. It is his duty to bring all communities in full accordance with Canon Law under the supervision of the Most Rev Archibishop. As the Vicar Delegate participates in the authority of the Archibishop he takes precedence after the Vicar General over all clergy who are not prelates in all ecclesiastical functions.

The Chancellors

As the work of the Chancery Office has become rather heavy owing particularly to the onerous work of supervising the diocesan finances, we have divided it leaving Rev. A. Charest who has also recently been appointed Chaplain at the Grey Nuns' Hospital, Chancellor "in spiritualibus" and giving

to Rev J E. Cahill, D.D., charge of the temporalibus of the diocese with the office of Diocesan Bursar or Chancellor "in temporalibus"

All matters regarding the spiritual care of parishes and in particular requests for dispensation, permissions, etc., should be sent to Rev Father A. Charest.

All matters whatsoever regarding the temporal welfare of the diocese should be referred to Rev Father Cahill.

VII.

I am most anxious that all parish priests make proper and full reports of their parishes at the end of the present year I therefore ask you to give a full and complete account of each parish and mission at the end of the year, according to the list of questions usually sent out for that purpose. They will be carefully examined and a reply sent to each priest. I call this to your attention at the present time, as I may not have the occasion to do so later.

Moreover beginning with the year 1932 the following ordered collections will be taken up in the diocese in all parish churches on the days appointed.

Ordered by The Holy Father

- (1) African Missions—Epiphany, January 6th.
- (2) Holy Land—Good Friday.
- (3) Propagation of the Faith 2nd last Sunday of October
- (4) Peter's Pence—All Saints Day.

Ordered by His Grace The Archbishop

- (1) Catholic Church Extension Society—Feast of the Ascension.
- (2) For Diocesan Seminarians—Easter Sunday.
- (3) For the proposed Ukrainian Seminary—Feast of the Immaculate Conception.

VIII.

Herewith you will find the subject matter for the examination of the Junior Clergy in the Archdiocese, as well as the Theological Cases proposed for solution at the Theological Conferences of 1932. The first should be held in March or April, the second in October or November

During the winter months when, in many parishes, the active duties of the ministry are less pressing than at other seasons of the year, due attention should be given to ecclesiastical study, so often neglected amidst the cares of a busy missionary life.

The subject matter proposed for this year's work, covers the Dogmatic Moral and Canonical phases of the Sacrifice of the Mass and of the Sacrament of Extreme Unction. This matter is both important and practical, and every priest, exercising the sacred ministry should be conversant with it. It should be most profitable and interesting, therefore, to review the short Tracts herewith appended and to discuss together the more controverted points. The Junior Clergy in particular are reminded of their strict obligation to keep up their priestly studies.

I wish to remind you of the necessity of serious reading on ecclesiastical subjects as a means of keeping up the priestly spirit. Each of you should subscribe to at least one good Theological Review. Moreover, it should be your aim, gradually to acquire a select library of books to which you may turn for help in the preparation of sermons and in the solution of practical difficulties of the ministry. Furthermore, your leisure hours cannot be more pleasantly nor more profitably spent than in the company of a good book—the best and most discreet of friends.

*Theses et Quæstiōnes pro examinātiōne a Clero Juniori Archibōcāsis
Reginabēnsis subeundo, Mense Martij vel Aprilis 1902*

THEOLOGIA DOGMATICA

(A) *De Sacrificio Missae*

- 1o.—*Missa est verum et proprie dictum sacrificium Novae Legis.*
- 2i.—*Sacrificium Missae non solum latreuticum est et Eucharisticum sed etiam impetratorum et propitiatorium pro vivis et defunctis.*
- 3o.—*Omnes et soli sacerdotes rite ordinati sunt proprie loquendo ministri sacrificii Missae.*

(B) *De Extrema Unctione*

- 1o.—*Unctio est verum proprio dictum sacramentum Novae*

Legia a Christo institutum et a Sancto Jacobo—promulgatum.

2o.—Primarius effectus Extremae Unctionis est gratia confortans animam contra difficultates occurrentes in articulo mortis. Secundarius effectus est remissio peccatorum quae supersunt et poenae.

3o.—Solus Sacerdos est proprius minister Extremae Unctionis.

THEOLOGIA MORALIS

I.—Notio Sacrifici. Missæ. Ejus habitudine ad Sacrificium Crucis.

II.—Valor et fructus Missæ—Applicatio fructus.

III.—Obligatio offerendi Sacrificium Missæ pro aliis

- (1) Ratioe promissionis.
- (2) Ratioe curæ animarum.
- (3) Ratioe stipendii.

IV.—Notio et effectus Sacramenti Extremæ Unctionis.

V.—Materia et forma Extremæ Unctionis.

VI.—Subjectum Extremæ Unctionis.

VII.—Iteratio Sacramentum Extremæ Unctionis.

JUS CANONICUM

I.—De Sacerdote Missæ sacrificium celebrante Cnn. 802-813.

II.—De tempore et loco Missæ celebrandæ—Cnn. 820-823.

III.—De Missarum stipendio—Cnn. 824-844.

SACRA SCRIPTURA

De Epistola prima Sti. Pauli ad Corinthios.
De Epistola Sancti Jacobi

Archidiocesis Reginatensis Materia Tractanda
in
Collationibus Theologici Anno 1832

COLLATIO PRIMA IN RE MORALI

De Sacrifice Missæ

Casus Primus.—Valerius, Parochus, licet sufficientes redditus habeat, Missam pro qua stipendum accepereat, celebavit

die dominica, et, decurrente hebdomada, sacrificium "pro populo" obtulit. Idem etiam alia vice praesertim, celebrando "die dominica" pro defuncto, praesente corpore, et sacrum "pro populo" facieundum ad alium feriale remittendo. Mutata autem paroecia, cum in novo domicilio non sibi videatur redditus habere ad honestam sustentationem sufficientes, sacrum diebus festis populo non applicat.

Quaeritur 1. Qualis sit obligatio pastorum animarum celebrandi diebus festis?

Quaeritur 2. An obligatio ad aliud diem remitti possit?

Quaeritur 3. Quinam tenentur applicare pro populo?

Quaeritur 4. Quid de Valeriano dicendum?

Causa Secunda.—Laureanus sic Missae applicationem facit in casibus sequentibus

(a) Aliquando inuenire mense, vel saltem hebdomada, intentionem specialem de Sacris faciendis determinat pro toto mense vel hebdomada ita ut de illa habenda munime amplius curet.

(b) Aliquando, accepto stipendio, statuit Missam celebrare die sabbati sequentis, et occurrente illo die, immemor prioris elicita intentionis sub ad devotionem, vel ad aliud finem Sacrum applicat.

(c) Nonnumquam applicationem determinat tantum post primam vel etiam secundam consecrationem.

(d) Interdum Missam offert pro primo stipendium erogaturo, vel pro primo e paroecia morituro. Cum autem confessorio sperasset, audit ab ipso invalidam fuisse in omnibus applicationem, et Missas pro stipendio esse sterandas.

Quaeritur. An valida fuerit applicatio Laureani in propositis casibus, et quid de sententia confessari?

EX SACRA LITURGIA

(a) Dissertation de ceremoniis in Supplicatione Quadragesima Horarum.

(b) Dissertation de Custodia Sanctissimi Sacramenti.

COLLATIO SECUNDA DE EXTREMA UNTIONE

Primum. —Petrus, parochus, advocatur successore ad plures negros sacro oleo unctiones, scilicet, (a) ad Titium qui a tribus annis in amentia versatur, (b) ad Robertum sensibus destitutum, quem sicut scientia privata veriori in statu peccati

mortalis, cuius reus evasit antequam usum rationis emitteret, (c) ad puerum septennem, de quo dubitat utrum ad rationis usum pervenerit, necne his omnibus Petrus denegat sacramentum infirmorum, quia non videntur huic sacramenti capaces.

Quaeritur 1. Quale sit subjectum capax extremae unctionis?

Quaeritur 2. An recte Petrus extremanam unctionem dene-
gaverit aegris in casibus recensitis?

Secundus. — Lampridius, graviter decumbens, renuit suscipere extremam unctionem, licet libenter fuerit confessus et sacro Viatico refectus, credebat enim se moriturum fore, si oleo infirmorum inungeretur. Quapropter cognati Lampridiū entre parochium rogabant ut expectaret donec seger gravi sopore oppressus detineretur, vel usu rationis vi morbi desti-
tueretur. Indulsis eorum votis undulant plus aequo obsequens sacerdos. Cum Lampridius mox in destritum incidisset se ac-
cinxit ad eum oleo sacro linendum. Verum, ubi proprius accessit, infirmus vasculum in quo Oleum continebatur de ejus manibus excusauit, et horribiliter etiama in phrenesi extinctus est.

Quaeritur 1. An gravis sit obligatio extremam unctionem suscipiendi in gravi mortis periculo?

Quaeritur 2. An graviter peccant parentes vel cognati, qui negligunt sacramenta illius recipiendi occasionem suis pretestare?

Quaeritur 3. An graviter peccat parochus, si ex ejus incuria paroeciani absque extrema unctione decedant?

Quaeritur 4. Quid ad casum?

EX SACRA LITURGIA

- (a) Demonstrantur ceremoniae adhibendae in administracione sacramenti Extremae Unctionis.
- (b) De jejunio Eucharistico quoad aegrotos.

IX.

The southern part of our beloved Province has been heavily stricken by repeated crop failures and particularly by a period of excessive drought during the past two years. This along with the general world depression makes conditions unusually bad.

It is our duty to comfort and cheer our people in every possible way and above all things to exhort them to stay where they are and not think of moving to other parts where conditions may be little better if not worse. Confidence and courage must be the watchwords of the hour. The past history of this country is a guarantee of its future. It is well for us however to point out to our people the lessons which we should all learn from present conditions and turn with abiding confidence to God for aid and comfort in our present distress.

Moreover we must not forget to use the most efficacious means of prayer both in public and in private to call down the blessings of heaven upon our fields and relieve the dire distress of our people. Prayer is all powerful. We grant therefore not cease to supplicate Divine Providence to shower down the dews of Heaven upon the afflicted areas so that through our confident and persevering supplications and generous sacrifices the promise may again be gladdened by rich harvests of golden grain. God will not turn a deaf ear to the cries of a chastened people if we turn to Him with uplifted hands and humble and contrite hearts. Pray out to your faithful that if we but seek the Kingdom of God and His Justice that He who clothes the lilies of the field and feeds the birds of the air will surely give to His people not only spiritual blessings but also temporal favours and material prosperity. To this end we hereby ordain.

- (1) That all Sunday evening services from now until further notice held in our churches be for the specific intention of calling down God's temporal blessings upon the afflicted portions of our diocese. Let this be publicly announced and invite your people to storm heaven with their prayers during the coming months.
- (2) That immediately before the sermon at each mass on Sunday or at any suitable time the following prayer be recited for temporal blessings and for the means necessary to pay our just and lawful debts. *Prayer for Temporal Blessings and for the Means to Pay Our Debts*

PRAYER

"O God, Whose Providence in the ordering of all things never faileth, grant we beseech Thee that as Thou didst hear

the prayer of Thy servant Elias when "the heavens gave rain and the earth brought forth her fruit so now do Thou in Thy merciful bounty give ear to the supplications of a chastened people who with humble and contrite hearts beg of Thee the blessing of rain and favorable crop conditions for the stricken portions of our beloved province of Saskatchewan.

"Deign Thou O Divine Providence Who feedeth the birds of the air and clotheth the lilies of the fields to cast Thine eyes over our broad prairies and make them blossom again with golden grain to gladden the hearts of Thy people. May Thy blessing which we beg with unbounded confidence render fertile our fields and make abundant our harvests thereby enabling us to procure material bread each day for our families as well as that spiritual food for our children which consists in a profoundly Christian education.

"Grant too to our Archbishop the means whereby through the generous offerings of faithful souls he may be able to meet the heavy obligations that weigh upon the diocese and inspire Thy people joyously to give back to Thee through their Church contributions and support a portion of these material blessings which are a fruit of Thy bounty.

"And do thou O Most Loving Mother Mary Queen of the Holy Rosary and glorious Patroness of our diocese present our petitions to Thy Divine Son that through thy infallible intercession we may obtain the necessary temporal blessings, but above all the joys of everlasting life Amen. + 100 days indulgence !

(3) Moreover, every priest is hereby authorized to hold special services any time he may deem it suitable to do so for this same intention. In this connection we recall to your minds our circular letter under date of May 29th last. The Litany of the saints is the great public prayer of the Church. These supplications as well as those of the Roman Ritual should be used in the spirit of the Church.

X.

On account of the hard times through which we are passing and the great financial burden which weighs upon the diocese and the various parishes, it is absolutely essential that all of us adopt a policy of rigid economy in our own personal affairs.

and in the running of our parishes. Let no unnecessary expense be incurred and let all of us practice the spirit of poverty the example of which was given us by our Divine Lord Himself at Bethlehem and Nazareth. We must be living examples to our people and therefore as it is certain that for a few years to come our people will be obliged to live on a much smaller scale than heretofore we must show them the way by our own personal spirit of sacrifice by cutting down expenses and by living on as little as we can and thereby help them to face life cheerfully and pay their just and lawful debts. There is no reason why in many places the people should not supply the priest by voluntary offerings of titheals and other essentials of life. You are authorised to make an appeal in my name for such necessities.

In this connection of parish debts let me now say just a word. Each parish priest must feel directly responsible for the debt of his parish. Canon Law places the obligation of both the spiritual and temporal affairs on the parish priest. He alone is responsible to the Ordinary for the proper management of the finances of his parish. It is totally wrong and unfulful for a priest to be solicitous for his salary and forget the obligation in justice which is his to try with the co-operation of his people to pay the just and lawful debts of the parish. Especially now when all know the critical financial state of the diocese, it is imperative for each and every priest to do what he can to pay the interest on his debt and he cannot justly take his salary until he does something to try to solve his debt.

Let me however not be misunderstood. I would be glad if every priest of the diocese received his salary in full and I know full well that all may not live. I know too that many of you are making almost heroic sacrifices in your various missions and I am deeply touched by the spirit of self-abnegation which you show. Yet there may be a few who "seek what is their own and not that which is of Jesus Christ". It is morally sinful for a priest especially when the "bonum catholicum" of the diocese is at stake to take his salary and leave both the interest on his debt and the Cathedratum unpaid. Therefore, we wish to state in a very formal manner under the pain of disobedience to lawful authority

- (1) that although all priests have a right to the necessities of life they cannot, under pain of sin, take their

full salaries and leave other obligations unpaid. The debt on your parish is a primary debt and has first consideration.

(2) that no one may borrow any amount whatsoever even though the amount were small, for parish purposes whether from the bank or from private individuals without the written permission of the Archbishop.

On the other hand, I want to assure you once and all that I am most solicitous for your welfare and, should any priest feel that he cannot in any way carry on, I will be the first to sustain him and if necessary, to beg the necessities of life for him. We must stand together during these hours of trial. Be assured therefore, that although your Archbishop feels in duty bound to rigid economy himself and to preach it in season and out of season he has a heart full of solicitude and affection for each and every one of you and, should you be in need of either moral or financial aid to carry the burdens of life, he wants to be the first to come to the rescue. On that point let there be no misunderstanding. I wish to be first last and always, the living representative of the Divine Master with something of His Own Divine Love and solicitude for you, my fellow-labourers in the vineyard of Regina.

XI.

And now, dearly beloved sons in Jesus Christ, let me set down in writing the sentiments of my heart to you expressed at our annual retreat and the spirit which I am most anxious to see reigning among the clergy of the diocese. "Os nostrum patet ad vos." "Cor nostrum dilatatum est." A little more than a year ago, I was sent to you by the Holy See to be your leader, your pastor, your Father. Since then you have— all of you without exception given me your sympathy, your co-operation, your affection. During the diocesan retreat and in my pastoral visitation I have had occasion to know you better and from personal contact with you I am convinced that, despite the cosmopolitan make-up of our population and of our clergy, a true spirit of priestly and fraternal charity reigns throughout the diocese. I feel that you are bound to your Archbishop not only by the cold bonds of reverence and obedience demanded by the sacred Canons of the Church but by the more divine and at the same time more human bonds

of mutual understanding and Christlike charity. The manner in which the clergy in spite of their poverty have responded to my appeal for aid to face the serious financial difficulties of the diocese has touched me deeply. Indeed some of you have shown a heroic worthiness of the Apostles of the early Church and have given me the most manifest proofs of your profound priestly spirit and deep love for the honor of Our Holy Mother the Church of which we are the official custodian. Let me repeat in the words of St. Paul: "God is my witness how I long after you all in the bonds of Jesus Christ. And thus I pray that your charity may more and more abound in knowledge and in all understanding that you may approve the better things that you may be sincere and without offence unto the day of Christ." (1 Phil 4:9) You are as dear to me as were the beloved Philippians to the heart of St. Paul. My most cherished wish is that you may "walk worthy of God in all things pleasing" (Col 1:10) that you may be "followers of God as most dear children and walk in love as Christ also hath loved." (Eph V 1:21) Let us then sedulously guard the family spirit within our diocese and we shall despite our poverty and the trials of the ministry experience the "Quam bonum et quam iurundum" of the Psalmist. "Prater qui adjuvatur a fratre quam civitas prima."

And if for the time being poverty be our portion let us console ourselves by the lives of our predecessors in the sowing of the Gospel of Jesus Christ. They following the example of our Divine Lord, the poorest of the poor has given us an example which we should be happy to follow. Listen to the great heart of St. Paul as he writes to the Corinthianians: "Even unto this hour we both hunger and thirst and are naked and are buffeted and have no fixed abode. And we labour working with our hands we are reviled and we bless we are persecuted and we suffer it." The Apostle of the Gentiles writes these words to console his people and, indeed in God's Providence to console us his followers in the Apostolate. Let us like him be able to say: "I wrote not these things to confound you but I admonish you as my dearest children. For you have ten thousand instructors in Christ yet not many fathers. For in Christ Jesus by the Gospel I have begotten you. Wherefore I beseech you be ye followers of me as I also am of Christ." If we accept our sorrows and trials cheerfully we will be able to lift up our hearts with joy to heaven and say with the same

Apostle, "Blessed be the God and Father of Our Lord Jesus Christ, the Father of mercies and the God of all comfort. Who comforteth us in all our tribulations, that we also may be able to comfort them who are in all distress." Convinced that God Himself has given us our appointed tasks we will in all things exhibit ourselves as the ministers of God in much patience, in tribulation, in necessities, in distresses." "As sorrowful, yet always rejoicing, as needy yet enriching many, as having nothing, and possessing all things."

In a few days I leave for Eastern Canada in the interests of the diocese. I go to beg the funds necessary to carry on our work and, if possible, to pay at least part of the interest due on our immense debt. You will follow me by your prayers, I am sure. You will, moreover, by your spirit of economy do all you can to help in the great task which is not mine alone—not yours alone, but OURS. I, on my part, as I travel for Christ, will be mindful at all times but especially at Holy Mass of you, my dearest co-workers who by your fraternal charity and love for souls are the consecrated channels of God's comfort and grace to the people confided to your care.

May the Grace and Peace of Jesus Christ be with you all,

Affectionately and cordially yours in Christ,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

N.B.—I advise you to communicate to your people several excerpts from this circular letter. This communication will enlighten and encourage them.



(No. 17)

67 BOND ST., TORONTO, ONT.,

October 5, 1931.

REVEREND AND DEAR FATHER:

In accordance with the wish of Our Holy Father, Pope Pius XI, expressed in his latest Encyclical "Nova impendunt", I hereby direct that a Triduum be held in every church of the diocese in preparation for the Feast of Christ the King.

The intention of the Holy Father in ordering this world-wide Triduum is "to spread abroad thoughts of peace and its gifts."

May the King of Kings, Christ-Jesus Our Lord, bring peace to your own hearts amidst the difficulties of the ministry in these trying times.

Devotedly and cordially yours in Xto.,

† JAMES C. McGUIGAN,

Archbishop of Regina.

(No. 18)

GRAND SEMINARY, QUT. P. 2., P.Q.

November 10, 1931.

MY DEARLY BELOVED CLERGY AND RELIGIOUS COMMUNITIES

I wish to write you a word of greeting from Eastern Canada to encourage you in the great difficulties under which this year particularly you must carry on the work of God in the diocese confided to my care. The needs of our poor people and the sacrifices you are making for them are never absent from my mind or heart. Daily at the altar do I think of you all and beg God to give you the gift of fortitude and, midst all your trials, the gift of "peace which surpasseth all understanding."

My work of begging for the diocese and rearranging our finance is slow indeed but doubtless blessed by God. I have been edified and encouraged by the tremendous sacrifices made in parts of Eastern Canada for the upkeep of the Church and the payment of parish debts. The Clergy and Religious Communities of Rimouski in particular are heroic. God has visibly blessed the efforts of the Clergy of that diocese, who though poor in the world's goods are rich in virtue and happy in the service of God. 'Beati Pauperes spiritu.'

Two ideas which I wish to impress upon you have been made perfectly clear to me after my experience in the East and my informal conversations with our creditors as well as others of all classes whom I have tried to interest in our problems.

(1) We must at all costs and not counting the cost, pay even "to the last farthing" of our debts. Whatever civic bodies may be obliged to do we the custodians of the Church's honour must on no account think that we can be freed from debt in any way except by the ordinary way of strict justice, even though it means untold sacrifice. There is no longer in my mind the slightest thought of the possibility of a "moratorium", much less can bankruptcy be thought of.

(2) I, your Archbishop and you the Clergy and Religious Communities of Regis must be untiring and persistent in our

economy and sacrifices, so that we may within the shortest time possible set our finances in order and at least pay our interest. Therefore, I renew my appeal to you to consider your parish debts the primary ones and to leave nothing undone to cut down expenses and save the pennies, dimes and quarters, in a supreme effort to put the diocese on its feet.

We shall succeed with God's help invoked by the fervent prayers of our people.

When we think of the heroic sacrifices made by Canada's first Bishop, Mgr de Laval, whose life I have been reading in spare moments, and by such Communities as the Ursuline Nuns of Quebec, we easily realize that whatever we now suffer in want and hardships falls far short of the sufferings of those who laid the foundations of Canada's Church in sorrow.

I take this opportunity of thanking from my heart all who have made an effort to meet the amount assigned to them, by November 1st. May God bless the sacrifices you have made for Him. I trust that all are making real efforts to do something. This problem is ours and team-work, harmonious co-operation alone will in the end bring down God's blessing and solve our seemingly impossible problems.

My heart goes out in particular to the dear priests of the dried out areas. Be not disheartened or discouraged. I am with you in spirit, hour by hour, and pray constantly that Christ, the Man of Sorrows may bring you comfort and consolation.

May the Queen of the Most Holy Rosary, our glorious Patroness, cast her mantle of loving protection about you all and have you in her holy keeping.

Affectionately yours in Christ,

† JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 19)

CHRISTMAS MESSAGE (1931)

To the Beloved Clergy, Diocesan and Religious, to the Religious Communities and Devoted Lady of the Archdiocese of Regina.

DEARLY BELOVED IN CHRIST JESUS

Christmas has come again to bless us with heavenly grace and brighten with eternal hope our journey through this vale of tears. Over the economic depression over the sufferings of mankind, over the special distress that afflicts our beloved people of Southern Saskatchewan there appears anew on the world's horizon, with His Exalted Mother and His humble Foster-Father the Divine Child of the Ages, Jesus of Nazareth true God and true Man who, nearly two thousands years ago, "was made flesh and dwelt amongst us."

The Catholic way of celebrating Christmas is, as the very word suggests to assist at Christ a Mass when, not in symbol but in reality Christ will be born anew on our Altars. There we hasten to find the self-same Babe of Bethlehem that the shepherds found in the days of old. The same love, the same Eternal love that brought Him to the Cave of Bethlehem brings Him to our humble wooden altars at which our beloved priests offer the Divine Sacrifice this blessed night that same love will flood your souls as you receive Him in Holy Communion. By Bethlehem, God has revealed to us that He cares nothing for human pomp and grandeur He cares only for your love and mine.

As the Divine Child descends into my unworthy hands at Midnight Mass in our Cathedral Church, my thoughts and affection will turn to you, dear priests, sisters and people and I shall beg Him to fill your hearts and souls with Faith, Hope and Love—that Divine Charity which He came to give men that they might "Walk in love as Christ also loved us." "Ambulate in dilectione" The Christ Child is still God's greatest gift to mankind and the greatest gift we can give to Him is the love He came to claim—the love of our poor cold hearts for Him and for one another.

My love, as your Father in God, goes out to you one and all,
with the heart-felt prayer that the Divine Child may bless
each and all of you, as well as your near and dear ones with a

Happy, Holy, and Merry Christmas.

† JAMES C. MCGUIGAN,
Archbishop of Regina.

{To be read before the sermon at Midnight Mass, wherever
celebrated, and on the following Sunday in the Missions of the
Archdiocese.}

(No. 20)

ARCHBISHOP'S HOUSE, McIntyre Street.
REGINA, Sask., Jan. 30, 1932.

*To the Reverend Clergy, Diocesan and Religious, to the
Religious Communities and the Faithful of the
Archdiocese of Regina*

DEARLY BELOVED IN CHRIST JESUS

I

During the Holy Season of Lent which will soon be upon us, it is our desire that the "Christian Education of our Catholic Youth" be the subject of study and of special sermons in the different churches and missions of the Diocese confided to our pastoral charge. We, therefore, hereby direct that a course of at least four sermons be preached at all the masses on four Sundays of Lent on the following subjects

(A) TO WHOM DOES EDUCATION BELONG

1st sermon—The rights of the Church in education. Cf Encyclical "Divini Illius Magistri" The Catholic Mind, July 4th, 1914

2nd sermon—The rights of Parents in education. Cf Encyclical, as above. The Catholic Mind, August 22, 1922, September 8, 1925.

(B) THE ENVIRONMENT OF EDUCATION

3rd sermon—The Christian family. Cf Encyclical. The Catholic Mind May 8, 1922, July 22, 1922.

4th sermon—The Church. Cf Encyclical.

5th sermon—The School. Cf Encyclical.

(C) END AND OBJECT OF CHRISTIAN EDUCATION

6th sermon—Christ, the Master and Model of education. Cf Encyclical. The Catholic Mind, Nov. 8, 1925.

Moreover We direct that Study Clubs be formed by the different parish societies v.g. the Children of Mary, the Catholic Women's League, the Holy Name Society, the Volksverein, the A.C.F.C., the Knights of Columbus and others, to study the same topic Education. The sources of this study would naturally be the following:

1st—The Code of Canon Law Canons 1113, 1372-3-4-5-6
and 1381-2.

2nd—The Plenary Council of Quebec. Pp. 252-275.

3rd—The Encyclical "Divini Illius Magistri"

Each pastor in charge of souls is bound "sub gravi" to adhere to these directions, as far as possible, as it is of prime importance that our Catholic people have the true Catholic viewpoint in matters of education.

At the same time it would be well to take into consideration the laws of this Province in this matter and to study the special circumstances and problems which confront us in the way of giving our children the best possible education according to the curriculum of the Province, along with Catholic principles and a Catholic outlook on life. Copies of the Encyclical "Divini Illius Magistri" on the Christian education of youth, which may be had on application at the Chancery Office in English, French and German, should be widely distributed. When you send in your order, state the number of copies you want in each language.

II.

We renew our exhortation to pray and have your people pray for favorable crop conditions in Southern Saskatchewan during the coming Spring, Summer and Autumn. Therefore we direct.

- (1) That all Religious Communities in the Diocese daily recite the Litany of the Saints during Lent, for this intention.
- (2) That pastors remind their people that all Evening Devotions are held for this specific intention and that they say the prayer commanded with their people at every opportunity.
- (3) That the people be recommended everywhere to have private family devotions, to say the Rosary in common and add the prayer commanded by the Archbishop for this same intention.

III.

The Rules and Regulations for the Holy Season of Lent in this Diocese are as follows:

1. All days of Lent, from Ash Wednesday until Holy Saturday, 12 o'clock at noon, are days of fast. Sundays excepted. On fast days only one full meal is allowed.

2. Wednesdays and Fridays of Lent, as also Saturday of Ember-Week and Holy Saturday till 12 o'clock at noon are not only fast days but also days of abstinence.

3. On all other days of Lent, the use of flesh meat is allowed at the principal meal, that is, on Mondays, Tuesdays, Thursdays and Saturdays, except Saturday of Ember-Week and Holy Saturday till noon. On Sundays flesh meat is allowed at all meals.

4. The former law by which fish was forbidden at those meals during Lent at which flesh meat was used, has been abolished.

5. Lard and the fat of animals may be used for the preparation of abstinence foods on days of abstinence.

6. On fast days a small breakfast in the morning and a so-called collation in the evening are allowed. The breakfast may consist of a cup of coffee, tea or chocolate, with a piece of bread weighing about two ounces. At the evening collation any abstinence food is allowed. This should not exceed eight ounces or about one-fourth of an ordinary meal.

7. Extracts of meat, such as gravy or broth are considered as meat. Milk, butter, cheese and eggs are abstinence foods.

8. All persons between the ages of 21 years completed, and 50 years, completed are bound to fast.

9. On fast days the full meal is usually taken about noon. It is not forbidden, however, to exchange the times of the full meal and the evening collation.

10. Holy Church excuses from fasting all those who cannot fast without endangering their health or rendering themselves incapable of performing their work. Hence the following are excused. The sick, and convalescent, women in pregnancy or nursing babies, persons who have hard manual or mental work to perform, by which the physical strength is exhausted, and the like.

11. Whoever is in doubt whether the state of his health or his occupation offers sufficient reason to be excused from fasting, should ask the advice of his pastor or confessor. No

one is allowed to act in doubt. Hence such advice should be asked beforehand.

12. If there are good reasons, which however are not sufficient for excusing from the law of fasting, the confessor in the confessional or the pastor, either in administering the sacrament of penance or outside of it, it may dispense in single instances.

13. Those who are either excused or dispensed from the law of fasting, are allowed to eat meat at all meals on those days on which the use of flesh meat is permitted.

14. Those who are either excused or dispensed from the law of fasting, should sanctify the season of Lent by other acts of mortification and self-denial by prayer and alms-deeds. These words of Christ are directed to all "Unless you shall do penance, you shall all likewise perish" (Luke 13, 3.)

We beg God to bless you abundantly during this season of prayer and penance and to grant you at Easter the fullness of Pascal joy.

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 21)

200 Church St., Toronto, Ont.
February 17, 1932.

To The Reverend Clergy of the Archdiocese
of Regina.

REVEREND AND DEAR FATHERS

In my Circular letter of Sept. 17th and in the Report of the Archdiocese for 1931, I made no mention of the usual Collection for Campion College (formerly for Campion and Mathieu Colleges), or of the beautiful and truly Christian custom of giving "Lenten Alms" for diocesan needs. I shall later on have a special word to say in regard to the College Collection. Today I only wish to mention alms-giving during Lent.

I wish that the traditional custom of almsgiving be kept up during the Lenten Season. Let each priest simply mention the matter- without laying undue emphasis on it -each Sunday of Lent and place a suitable box or receptacle in the church where alms may be deposited by the Faithful. The amount thus collected should be sent to the Archbishop himself, with the Easter Collection for Seminarians, and will be used for ecclesiastical education.

It is worthy of note that this religious practice of alms-giving has entered into the pious customs of many dioceses of the Province of Quebec with notable spiritual results. Lent is a season of sacrifice and no Catholic worthy of the name will allow it to pass without practising mortification in some form or other.

For many, one of the real tests of sacrifice and mortification is to give to the cause of religion small amounts which would ordinarily be used for one's personal pleasure or for something which one could do without for the sake of Christ.

Let us recall in these hours of want and of distress the word of the Scriptures "Give alms and behold all things are clean unto you" (Luke XI, 41), and again "Some distribute their own goods and grow richer others take away what is not their own and are always in want" (Prov XI, 24).
God bless you and keep you all.

† JAMES C. McGOWAN,
Archbishop of Regina.

(No. 22)

200 Church St., Toronto, Ont.
February 27, 1932.

*To the Reverend Clergy, the devoted Religious Communities
and the Faithful of the Archdiocese of Regina.*

DEARLY BELOVED IN CHRIST JESUS

The work of God's Holy Church in our beloved Diocese can be promoted only through a holy and learned priesthood. The history of the Church eloquently shows that without a priesthood imbued with burning zeal for God's Honor and Glory the work of the Church failed, while wherever a sufficient number of saintly men devoted themselves to the upbuilding of the Church it flourished and brought forth a people devoted to God and filled with trust and faith in Him.

Knowing that it is absolutely essential to educate young men for the future work of the Church's ministry in this Province, I have on every occasion tried to foster vocations and have trusted to Divine Providence and the offerings of my faithful people to secure the necessary funds for this purpose. At present I have in the Seminary twenty-nine young men whose tuition will cost me this year close to \$9,000.00. I appeal to you, as your Father in God, to contribute generously to the Seminarian collection, which will be taken up in every parish and mission church of this Diocese on Easter Sunday, for this purpose.

I know your distress and my heart aches for those who have been tried, during the present year by so much hardship. You are not without knowing that I am at present personally begging from door to door in Eastern Canada to help pay the interest on many parish debts, because on account of the drought the parishes themselves have not been able to meet their obligations. I am, however, encouraged and consoled at the thought that if you make even greater sacrifices for the education of our future priests, Almighty God is sure to bless you and give your offering back to you in overflowing measure.

The very heart and soul of any diocese is its priesthood and I count on you and your generosity to meet the bills which await payment for the education of these dear young men who are giving themselves to God and consecrating their lives to the Church's ministry for your good and the welfare of your dear children.

There may be individuals in the diocese who would like to educate a priest for God. What a holy and meritorious work! The cost is \$300.00 annually. Or there may be Societies who would follow the example of the children of the Holy Rosary School, in Regina, and would like to pay for the education of a priest.

May the great High Priest, Christ Jesus, inspire you all to make sacrifices for this noble cause.

Yours very devotedly in Xto.

† James C. McGuigan,
Archbishop of Regina.

P.S.— You will receive shortly a certain quantity of envelopes to be used for the Seminarian collection you will distribute these to the faithful on Palm Sunday, after having read to them the present letter. I also wish to remind you that on Passion Sunday you should preach on Religious Vocations.

(No. 23)

Regina, Sask.

March 22nd, 1932

To the Knights of Columbus of the Various Councils
of the Archdiocese of Regina

Dear Brothers Knights:

March 29th next marks the Golden Jubilee of the establishment of our noble Order. Its achievements have been written in letters of gold across the Catholic history of America during the last half century. These achievements have been made possible only through the self-sacrifice, the staunch principles and dogged perseverance of a few leaders who burned with zeal for the church's welfare and our country's weal. In a fine article "The challenge of Today" published in "Columbus", the Supreme Grand Knight, Martin H. Carmody points out timely lessons which I as your Archbishop, wish to bring to your attention with the hope that Catholic action on the part of the laity of the Regina Diocese may be increased in its intensity and extended in its scope.

Less than two years ago when I was sent to Regina by the Holy See you expressed in definite and unequivocal terms your loyalty and devotion to the Church and your determination to support me in every way in the upbuilding of the Church's interests in Saskatchewan. Neither you nor I then knew of the extremely heavy burden which fell upon my shoulders when I was sent to you as your chief pastor. No bishop in modern times has been faced with such a financial problem, a problem that has been made heavier still by the unhappy conditions which prevailed throughout the Regina Diocese the last two years. I know that at the present time you cannot help me a great deal financially, but I am convinced that if with united hearts and hands we shoulder our common responsibilities that God will bless our efforts and everything will come out alright. However, I want your personal loyalty and your interest in the work of the Church. I have a right to demand it, and if you follow the traditions of your Order you will cheerfully give it.

To be perfectly frank with you, I feel that the laity of the Regina Diocese have not that keen interest in their religion or in the welfare of the Church which I want them to have and which I am determined to impart to them if possible. I am only human — human enough to need your sympathy and your personal devotion in the tremendous task that faces me at the present time. If I could feel that every Catholic man whose spiritual leader I by God's Providence am would sincerely second me in the work I am trying to do, my burden — great though it be — would be quite bearable. The occasion of your Fiftieth Anniversary is an opportune time to renew your resolutions as Catholic men and to rally around the great cause of our holy religion.

Let not our present conditions depress us unduly. If the Church's honor is at stake in Regina it is for us now more than ever to galvanize ourselves into unity, to close up our ranks and with the strength that comes from unity alone we can fight our battles successfully.

I have a special work in mind which I want the Catholic men of my Diocese and especially the Knights of Columbus, to do. I shall speak of it later at an opportune time and — be sure of this — I will not cease to expect self-sacrifice and devoted service from you. You know full well the sacrifices I have personally made and am daily making to carry a burden which no man can carry alone. Moreover any council without the spirit of sacrifice for the great cause is bound to slowly and surely die.

As a part of the Golden Anniversary Commemoration in the Diocese of Regina I hereby ordain as follows:

First That on the Sunday following the 29th of March (April 3rd) — a special Mass be said for the Knights of Columbus in the Holy Rosary Cathedral at Regina and in the Churches at Moose Jaw, Holdfast, Yorkton and Weyburn, the seats of the other Councils of the Diocese.

Second That all Knights of Columbus, without exception, receive Holy Communion at the Mass as a pledge of their loyalty to the high religious principles of the Order.

Third That a special anniversary sermon on Catholic action be preached by a priest thoroughly convers-

ant with the ideals and aspirations of the Knights of Columbus in all of these Churches, i.e. where the Knights have a Council.

Fourth That on Sunday evening, April 3rd. a special service for the men of the City fo Regina, and particularly for the Knights of Columbus, be arranged in Holy Rosary Cathedral at which I will personally preside. This feature of the program of Regina might well be carried out in the other Districts, if feasible.

Doubtless other ceremonies of a secular or social nature will mark this Anniversary.

Once more I bid you, Knights of Columbus, rise to the opportunities which are before you in the Diocese of Regina to justify your knighthood and to stand with your Clergy and Archbishop in a determined and unflinching attitude before the many serious problems that confront us and which can be solved through

UNITY, FRATERNITY AND CHARITY

+ JAMES C. MCGUIGAN,
Archbishop of Regina.

(No. 24)

CIRCULAR LETTER TO THE CLERGY OF THE
ARCHDIOCESE OF REGINA.

Hamilton, Ont.,

May 10th, 1932.

REVEREND AND DEAR FATHERS

I, first of all, direct your attention to the pastoral letter on the teaching of catechism, which I have just issued. I ask you to carefully preserve a copy of this letter and keep it for continual reference. It should give you the necessary authority to bring home to your people the necessity of instructing their children, and to help you in catechetical work.

I am anxious to bring religious instruction to even the most scattered families of the diocese. With this end in view, I am this year officially inaugurating "*Religious Vacation Schools*" in many centres of the diocese. From personal experience I know that many children are poorly instructed and that pastors find it most difficult to do all they wish to do for the little ones confided to their care.

The movement of the *Religious Vocational School* is on behalf of the children not attending Catholic schools and consists of three weeks' course of catechism given in regional centres under the supervision of the priests, seminarians, nuns and lay men and women. This year we have selected as school centres the rural academies of the diocese at:

Bellegarde	Rosetown
Estevan	Sedley
Forget	Stockholm
Holifast	Vibank
Wauchope	Lebret
Montmartre	Wolseley
Odessa	Wilcox
Radville	Yorkton

and centres will likewise be established in other districts such as

Bengough	Lebret Seminary
Big River	Lestock
Bergfield	Stanley Christian
Cayley	Brother
Gerald	Whitewood
Ituna	Winkler

I am inviting you all to interest yourselves in the work and to start as many vacation schools as possible Our plan will meet with difficulties to begin with but with your co-operation all will be well In getting the children assembled at the centres it will be necessary to induce the parents to provide the food and bedding necessary for the school period and in instances it may be required to supply these from other sources You are asked to strive your ingenuity to give every child a chance.

I have named Rev Athol Murray Rev P F Hughes D.D Rev J K Cahill D.D Rev A Goch and Rev G McHugh a committee to organize these schools for this year These men were chosen because they could easily get together and have already some knowledge of the work done in the United States through the seal of the Bishop of Great Falls whose episcopal motto is "Sicut parvulus venisti Let no priest fail to interest himself in this most essential work

2 We intend to hold our second annual Eucharistic Congress in the month of September in the city of Regina My absence from the Diocese in the month of May prevents us from holding it at an earlier date I am pleased however to note that some other parishes have taken up the idea of an Eucharistic Day I am happy and glad to approve of this idea I will personally preside at a Eucharistic Day at Lebret on July 1st his promises to be a real event in the Eucharistic annals of the diocese The time and place are attractive and the Oblate Scholastics under the direction of their devoted Professors will not fail to add much to the solemnity of this occasion I urge surrounding parishes to take part in this event

3 You have already noted from the diocesan ordo that the "Oratio Imperata" for May and June is "De Simeo Sacramento"

4 The annual retreat for the clergy will be held from July

5th to 9th. The place and preacher will be announced later. There will be no pastoral visitation of the diocese before the retreat of the clergy.

5. I direct that each parish priest and missionary hold public prayers each Sunday until the end of October for the moderate prosperity of our people, particularly for a good harvest. I especially recommend the Litany of the Saints and the prayer already ordered to be recited each Sunday throughout the Diocese. Public processions may also be held at the discretion of the pastor in accordance with the Church's liturgy. It might be well to offer Solemn High Mass at a suitable time for the same purpose and invite your people to join you in begging of God the necessities of Life according to the prayer taught us by Christ Himself. "Give us this day our daily bread." All evening devotions should be offered for this same intention.

I look forward to meeting you at the diocesan retreat and during the pastoral visitation. Meanwhile, I wish you God's fullest and richest blessings in your glorious life in His service.

Affectionately yours in Xto.,

† JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 25)

Hamilton, Ont.,
May 10th, 1932

*To the Ladies of the Archdiocesan Subdivisions,
Catholic Women's League Archdiocese of Regina.*

DEAR FRIENDS IN CHRIST

It is my intention to establish this year Religious Vacation Schools in the regional centres of the rural districts of the Archdiocese. These Vacation Schools will be conducted for a period of three weeks and will open on or about July 11th in the Academies at

Bellegarde	Rostown
Estevan	Sedley
Forget	Stockholm
Holdfast	Vilbank
Lebret	Wayhope
Montmartre	Wolseley
Odessa	Wiboux
Radville	Yorkton

and likewise in other centres to be designated later in the more unorganized territories. The Schools will be under the supervision of the parish priests of each district and will be conducted by Sisters, Seminarians and pious laymen and women who have the necessary training and aptitude for the work.

This great rural undertaking is on behalf of those children who do not attend a Catholic School. It is for the Ladies of the Catholic Women's League to throw their full energies into giving every child they can reach the immense advantage of this movement. Each subdivision is asked to become "fishers for children" to visit all families concerned and neglect no means of drawing the young to the School Centre of their region. If you are refused, I ask you to say your prayers and return again, and yet again, until you succeed in bringing every Catholic child of your district within the reach of catechetical instruction. Each child should bring sufficient food and bedding but where this is impossible

I ask the Ladies of the League to endeavour to meet the emergency, likewise in regard to transportation. Urban subdivisions may be of great assistance in offering their cars for the assembling of these children and their redistribution at the close of the three weeks' term.

The Committee on this work is composed of:

Rev J E Cahill, D.D.	Rev. A. Gocki
Rev P F Hughes, D.D.	Rev G. Mulligan
Rev. Athol Murray	

Any information you may wish to receive or communicate should be addressed to Rev J E Cahill, D.D., Chancery Office, Regina.

I earnestly exhort each and every woman of the Diocese of Regina to take a keen interest in this work which with your help, will mean so much for your children.

Yours very devotedly in Christ,

+ JAMES C. MCGUIGAN,
Archbishop of Regina

(No. 26)

ORGANIZED CATECHETICAL INSTRUCTION
IN THE ARCHDIOCESE OF REGINA.

James Charles, by the Grace of God and favour of the
Apostolic See Archbishop of Regina.

To *The Reverend Clergy, Diocesan and Religious, The Ecclesiastical Students, The Religious Communities of Women, Christian Parents and Guardians, Catholic Teachers of our public and separate schools, and All Lovers of Christ's little ones of the Archdiocese of Regina*.

CREATINGS AND BENEDICTION IN THE LORD!

DEARLY BELOVED IN CHRIST JESUS

Before our Divine Lord ascended into Heaven, He made provision to continue His work on earth for the salvation of immortal souls. For that purpose He gave the Apostles a sublime and solemn commission. Clearly, concusely definitely, did He give the Command "Going therefore teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Matt XXVIII, 19, 20) He therefore, made them, first of all teachers of religious truth. They were to teach others all He had taught them during the years of their training — during the three years they had spent with Him. They were to teach others those things which the Paraclete was to teach them. "He (the Paraclete) will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John XIV, 26) is the promise given by Christ on the eve of His departure. It is clear, therefore, that the principal duty imposed by Christ upon His Apostles, and those who were to succeed them, is that of teaching others the truths He had brought from Heaven, and had given into the keeping of His Church, and which we must believe, and

To explain clearly and correctly the laws He established to regulate our conduct if we would be saved. For we have the divine assurance that he who believes this teaching and conforms to be baptized will be saved and that he who rejects this teaching will be condemned (Mark XVI. 16).

THE TEACHING CHURCH

There is therefore an obligation heavy and serious--on the part of the Apostles and their successors the bishops and priests of the Church to teach religion. There is, too, a correlative obligation on the part of the faithful hearing and learning the truths of our redemption from those Whom the Holy Ghost has pleased to rule the Church of God which He hath purchased with His own blood: (Acts 20:21). We Ourselves vividly remember the soul stirring question asked of us on the morning of Our Consolation before the Church made Us your Chief Pastor and Father in God "Will you teach the people for whom you are ordained both by word and example the things that you understand from the Divine scriptures?" There prostrate before God's altar We made a sacred promise to carry out the divine command given to the Apostles to teach you for whom We were ordained and consecrated to teach "all nations committed to Our charge all things whatsoever Christ has commanded knowing full well that He will be with Us and with Our successors "all days even to the consummation of the world".

Urged therefore by the heavy responsibility of the Apostolic office which We unworthily hold as your official teacher of religious truth We have from the first day We came among you insisted in season and out of season on the necessity of religious instruction for our children At diocesan retreats during pastoral visitations and at the beginning of each school year We have again and again emphasized the necessity of teaching catechism and of seeing to it by every means within Our power that every Catholic child be given an opportunity of receiving his Christian Heritage through competent and adequate teaching of religion We have personally examined every Confirmation class before administering the Sacrament of Strength and have established a school of religion at our Cathedral which has already more than justified its existence and merits invita-

tion on the part of other parishes throughout the diocese. We realise very vividly that on account of the special circumstances of small groups of Catholics scattered over the prairie, far from church and priest, there are thousands of baptised children and growing youths (for whom We are in God's eyes responsible) without adequate religious training. It is to remedy this situation, in as far as We may be able that We feel it Our bounden duty before God to organise in a definite and concrete way, catechetical instruction throughout the Regina jurisdiction. It should be a source of real consolation to us, midst the poverty and suffering that surrounds us, to be able to impart to our children the priceless riches of the truth of Jesus Christ.

WISH OF HOLY SEE

In point of fact, in undertaking this work, We are but endeavouring to conform with the express wish of the Holy See. That venerable seat of Supreme Apostolic authority has, during the past few years, lovingly insisted at various and sundry times on the duty of teaching our children religious knowledge. We need only recall that Pope Pius X, who opened the Tabernacle to the little ones of Christ, wrote a special encyclical—*ACERBO NIMIS* (April 15, 1900)—in which he speaks as follows:

"We therefore venerable brothers, desirous of fulfilling this important duty which is imposed upon Us by the supreme apostolate and wishing to introduce uniformity everywhere in the most weighty matter, do by Our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed. In each parish the Confraternity of Christian Doctrine is to be canonically instituted. Through this Confraternity, parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious layfolk who will lend their aid to his holy and salutary work both from a zeal for the glory of God, and as a means of gaining the numerous indulgences granted by the Sovereign Pontiff. In larger towns, and especially those that contain universities and grammar schools, let religious classes be formed to instruct in the truths of faith and in the

practice of Christian life the young who frequent the public schools from which all religious instruction is banned."

On May 19th, 1918, Pope Benedict XV in promulgating the new code of Canon Law gave force to Canon 711, Sec. 2

"It is the duty of diocesan Ordinaries to see to it that the Confraternities of the Blessed Sacrament and of Christian Doctrine be established in every parish. Once legitimately erected these Confraternities are ipso jure aggregated to the Archconfraternity of the same name established by the Cardinal Vicar in the city of Rome."

Our present Holy Father, following the example of His august predecessors in the *Motu Proprio Orbem Catholicon* (June 29th 1923) established within the Sacred Congregation of the Council a "peculiar office" which

"the Apostle See is to use as its instrument to secure throughout all Christendom the observance of its laws, to instruct the faithful in the precepts of Christian doctrine it shall be the duty of this office to moderate and promote the entire catechetical action in the church. Bishops are personally required to render full and complete account of Catechetical work in their dioceses to this central bureau at stated times."

SUBLIME EXAMPLE OF CHRIST

Apart altogether from these solemn instructions which fall from the lips of the last three reigning Pontiffs, the sublime example of our Divine Lord should sufficiently convince us of the importance of instructing children. Nowhere does He appear so touchingly beautiful so sweet and tender, as when He fondles and blesses the little ones. No scene of His public life shows forth quite so strikingly the loving kindness of His Sacred Heart as that recorded by St. Matthew, St. Mark and St. Luke where He is surrounded by the children whom eager mothers brought to Him to receive His blessing.

"And they brought to Him young children, that He might touch them. And the disciples rebuked those that brought them. Whereupon when Jesus saw, He was much displeased, and saith to them. Suffer the little children to come unto me and forbid them not. For

such is the Kingdom of God. Amen I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And embracing them and laying His hands upon them, He blessed them." (Mark ch. 10, 13-16)

He tells us "He that shall receive a little child in My Name receiveth Me." He utters the dreadful punishment "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea." (Matt. ch 18, 5-6) He invites us to learn from them and to imitate them in their simplicity and sincerity, if we desire to enter Heaven. "Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as a little child, he is the greater in the Kingdom of Heaven." (Matt. ch xviii, 3-4) He warns us against disrespect to children.

"See that you despise not one of these little ones, for I say to you, that their Angels in Heaven always see the face of My Father who is in Heaven" (St. Matt. ch. xviii, 10)

Meditating on these words of the Blessed Master, and His particular love towards children who would not be eager to follow the Divine Model and to break the Bread of Life to the innocent souls of our growing boys and girls by instructing them with prudent patience, and tender loving care in the truths of our holy religion?

THE ARCHBISHOP'S DEFINITE DIRECTIONS

Filled with the sense of Our responsibility, as the chief shepherd of the flock committed to Our charge and, in particular, of the tender lambs so loved by Christ Jesus, the first "Shepherd and Bishop of our Souls", We most earnestly exhort and, by virtue of Our spiritual authority over you, solemnly command priests, seminarians religious, parents, Catholic teachers, and all those who profess to love the dearest interests of the Church, to do everything in your power—

- (a) To help our Catholic children to obtain an adequate knowledge of the Church's doctrines,
- (b) To help them become followers of Christ by a con-

dact in conformity with the commandments, coun-
sels and example of Christ, and

- (e) To help them become living members of Christ's Church through the Mass, Sacraments and Her public prayers.

Priests of the Diocese of Regina. We remind you in the precise terms of the Canon Law of the Church that it is the personal and most weighty duty especially of pastors of souls to provide for the catechetical instructions of the people (Can 1329) and that pastors are obliged to prepare their children for the reception of the Sacraments of Penance and Confirmation each year by a continuous course of instruc-
tions held at stated times (Can 1330). Moreover priests must not be satisfied with preparing their children for First Communion and Confirmation but must also instruct more fully in their Christian doctrine the youth committed to their charge who have already received their First Holy Communion (Can 1331). By these present Letters We officially lay upon every priest of the diocese the duty of teaching religion to the children and adults of his parish and missions as his first and most essential work. The priest who would neglect every other instruction and teach the catechism to the children of his parish would have done a great deal. The priest who would discharge every other duty and neglect this would have done nothing. Let us not forget that we will be responsible before God on the Day of Judgment for the religious education of every child under our pastoral care. We must be unwearied in seeking out the lost sheep and the tender lambs of the many scattered districts out of touch with the Church and lead them to the refreshing waters and green pastures of the Church's truth and her life-giving Sacraments.

Ecclesiastical Students. The mind of the Church is that you be the helpers of the clergy in the sublime work of bringing the little ones to Christ their loving father and friend Canon 1333 expressly states that if the pastor is lawfully prevented he may may should employ the help of clerics living in his territory for the religious instruction of the children. Moreover the instructions "Quam Ingens" (Sac Congr Sacraenta, 27 Dec., 1890) outlining an investigation to be made by pastors before seminarians are promoted to

ordination proposes the question "Whether he shows zeal in teaching Christian Doctrine moreover as he has been engaged in this work outside the seminary". Let seminarians realize before the reception of Holy Orders that a priest must regard it as his most important missionary duty to instruct little children and to feed them with the elements of Christian Doctrine and that such a priest is preferable to a master in Sacred Eloquence. Look forward to the day when it will be your consolation as a priest of God to bring the little ones to their Blessed Master. Prepare for your future ministry by the faithful and painstaking teaching of catechism during the holiday season. This divine work will save you from many a danger and will be fraught with peace and consolation of soul.

Devoted Sisters of Religious Communities We look to you to take the lead in the seeking out of abandoned children and the caring for their religious instruction and spiritual welfare. We your Archbishop choose and appoint you to be Christ's own handmaids in bringing the Word of God to the poor the neglected the down trodden children who have the Church as their mother by Baptism, but who, alas! through the indifference of parents, or through adverse circumstances, have not had the blessed opportunities of learning the truths of our Holy Religion of assisting at Holy Mass and receiving into their hearts the Bread of Angels. We, Ourselves, know how poorly instructed many of our children are even in the city of Regina and Our heart has been saddened again and again during Our pastoral visitation at the lack of instruction of our dear children whose destiny, as Catholics, is in Our hands. We therefore exhort the Sisters of the various Religious Communities in Our Diocese to consider it a privilege to bring children into their convents for instruction and to send Sisters out during the holiday season to teach the catechism to the less fortunate Catholic boys and girls scattered up and down the prairie whose instruction has been neglected. In accordance with Canon 1334 of the Code We say to you with Christ "Go forth and teach". Make yourselves ideal apostles of the little ones, visit the poor and neglected families and bring the sunshine of God's love into the hearts of thousands of Catholic children who, without your aid and care, will be lost to the Church.

Catholic Secular Teachers We look with confidence and hope to you to take Our place in the great work of teaching religion to our children. Every Catholic teacher worthy of the name should in Catholic districts employ the time allowed by the law of the Province of Saskatchewan for this purpose to teach the catechism to Catholic children. We delegate to you Catholic teachers, as far as We can Our personal responsibility and authority and beg you in Christ's own words, to teach the Catholic children under your charge all things whatsoever He has commanded leading them tenderly by your words and the example of your lives to the fountains of living waters which flow unceasingly from the Mass as a perennial reservoir and come to our souls through the seven channels of Grace- the Sacraments of the Church. We want every Catholic teacher to feel that he or she is delegated by the Church in a definite way to participate in the work of teaching the Truth to Catholic children. If you fulfill this sacred duty in accordance with the regulations of the Province you will be doing a work both for Church and country since our children will be better citizens in the measure in which they live up to the teachings of their Church which has been the enlightened mistress of civilization and education in every age. Nor should your work in teaching and influencing Catholic children be confined to the class room during the half hour set aside for religious instruction. It should be your joy and your consolation to co-operate with parents and clergy in every movement for the happiness and well-being spiritual and temporal of Christ's little ones.

Christian Parents and Guardians We most earnestly exhort you, whose lives are intimately bound up with the lives of your children, to realize that your first duty of love towards the children God has given you is to instruct them in their religion and to lead them, by word and example to God. Canon 1223 of the Church's Code of Laws states that "Not only parents but also those who take the parents places as well as masters and sponsors, are obliged to see to it that their subjects and proteges receive catechetical instruction." This obligation arises from the natural as well as from positive law. It would be difficult to over-stress the basic importance of proper home training. Church and school will labor in vain unless the home supports and reinforces the other two agen-

ces. We would, with all the ardor of Our supernatural love for the children of Our Diocese, drive home to Christian parents the stern realization that upon the fidelity with which they discharge their divinely-appointed duties of transmitting their children in the knowledge, love and practice of their Holy Religion, the continued growth of God's Church in Saskatchewan will largely hinge.

Wishing therefore to promote catechetical action, and ardently desirous of securing Solid Religious Training for every Catholic child. We hereby after invoking the Name and Blessing of the Holy Spirit of God decree as follows:

(1) We name and appoint a permanent "Council of Religious Instruction" composed of five priests whose sacred duty it will be to promote, with Our authority and in Our name the study of Religion and Catechesis in all its phases throughout the Diocese. The present members of this Council are:

Rev. P. F. Hughes, D.D.

Rev. J. Bois, P.P.

Rev. G. Mulligan, P.P.

Rev. Thos. Forrest, P.P., and

Rev. F. Gerlein, D.D.

(2) We hereby prescribe and command every pastor of souls to see to it that religious instruction be given in all schools of the Diocese where possible, and to personally interest themselves in the teachers and their work of imparting religious knowledge.

(3) We direct that each and every priest in charge of souls hold catechism classes regularly at stated times, particularly during the summer months, and with care, patience and Christ-like love prepare their spiritual children for the reception of the Sacraments, particularly First Holy Communion and Confirmation.

(4) In order to facilitate the above directions, We order that the Confraternity of Christian Doctrine be, in accordance with Canon 711, established in every parish and mission of the diocese. (Further instructions will follow later.)

(5) Lastly, We hereby officially inaugurate "Religious Vacation Schools" and ask the Clergy, Religious Communities and Parents to join in making this movement (which we owe to Rt. Rev. Edward O'Hara, D.D., Bishop

of Great Falls) a success in the diocese of Regina. Complete information on Vacation Schools will be found in a separate circular letter.

We are glad to announce that, beginning with this Year, 1932, two sets of prizes (\$25.00, \$15.00 and \$10.00) will be awarded, one to the children of primary grades (VI-VIII) and another to High School students (Grades IX-XII), or youths who have left school, who are most successful in an annual diocesan examination which will be arranged for each year by the Council of Religious Instruction of the Diocese. The High School prizes will be called "The Pius XI Prizes for Religious Knowledge", and those offered children of primary grades shall be called "The Archbishop of Regina Prizes for Religious Knowledge."

We are fully aware that it will take time, zeal and energy to put our present complete plan of religious instruction into organized action. We, however, cherish the hope that, with the co-operation of all who love Christ's little ones, soon no Catholic child of the Regina jurisdiction will be left without the means of knowing the gentle Jesus Who silently repeats from every Tabernacle His loving message—

"Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."
(Matt. xix, 14.)

GIVEN at St. Patrick's Cathedral, Hamilton, on the Feast of Pentecost, May the fifteenth, in the year of Our Lord, Nineteen Hundred and Thirty-two, the second anniversary of Our Episcopal Consecration, and appointed to be communicated to the faithful of the Archdiocese of Regina on the first Sunday after its reception.

By order of His Grace
the Most Rev. Archbishop,
A. CHARLES,
Chancellor

+ JAMES C. McGUIGAN,
Archbishop of Regina

P.S.—It is not necessary that this letter be read from the pulpit in toto. It should, however, be brought to the attention of the faithful and commented upon on the first Sunday of May and the first Sunday of September of each year. This year, those parts of it which regard the faithful should be read or commented upon on the first Sunday after its reception.

(No. 27)

**CIRCULAR LETTER TO THE CLERGY AND FAITHFUL
OF THE ARCHDIOCESE OF REGINA**

Preston, Ont., May 19, 1932.

REVEREND FATHERS AND DEARLY BELOVED IN CHRIST

Since writing the letter proclaiming Sunday, June 5, "Our Holy Father's Day" in the Archdiocese of Regina, we have learned from the daily press that the Pope in a new encyclical letter "Caritas Christi" (The Charity of Christ) has set aside the whole octave of the Feast of the Sacred Heart, June 3—11, as a period of prayer penance and mortification to save the world from "the perils of terrorism and anarchy and the still greater evils that are threatening." We direct the clergy to communicate the wishes of the Holy Father to their people and to solemnize these days by special exercises of devotion in their churches. We prescribe that exposition of the Blessed Sacrament be held on the Feast of the Sacred Heart, and that public prayers and Benediction of the Blessed Sacrament be held throughout the octave. Moreover, we suggest, without making it an obligation, that the Feast of the Sacred Heart, June 3rd and the octave of the Feast June 10th be observed as days of strict fast by those who can do so and especially beg both clergy and faithful during the whole octave, in the wishes of the Pope "to abstain from all entertainments and amusements however lawful."

This direction of the Holy See should make us even more anxious to celebrate June 5th as a day of exceptional piety. Let every Catholic in the diocese receive Holy Communion for the Holy Father's intention and let the directions given in our letter of two days ago be carried out with exactitude and fervour. We will thus unite thanksgiving with supplication and make "Our Holy Father's Day" the more sacred by enter-

ing into the spirit of his message to the world: "Caritas Christi."

Devotedly and Cordially,

You're in the Divine Heart

+ JAMES C. MCGUIGAN,
Archbishop of Regina.

N.B. — This letter is to be read in conjunction with the one appearing in the Prairie Messenger on May 25th and in the Northwest Review on May 28th.

(No. 28)

HAMILTON, ONT., June 13, 1932

VENERABLE BRETHREN AND DEARLY BELOVED IN CHRIST:

The next few weeks will cradle the first venture of the Religious Vacation School in Saskatchewan. The effective presentation of the movement is every pastor's first and important duty. Nothing can be hoped for nothing can be accomplished until the Catholic people fully grasp and intensely feel what their efforts mean to the Church, to the salvation of young souls, to the honour of God. The clear broad and deep vision of these possibilities will alone overcome apathy, awaken interest, stimulate energy. The great objective to be considered in this work is the broad Catholic spirit we create and maintain in the soul of the child.

After making clear the programme of action for each centre, the "follow up" work is what will count in the long run. Each School centre should keep in touch with Dr Cahill through the Parish Priest. To the heart of the diocese all lines will converge, gathering information, bringing results from there as from the power-station will go out to the field-organisers, enthusiasm and energy.

We emphasise the necessity of prayer. The salvation of souls is above all a supernatural process. We may sow, another may water the seed, but it is for God to give the growth. The Religious Vacation Schools must have the sustaining force of a crusade of prayer.

Registration of children cannot begin too soon. Field organisers must realise the arrangements that must anticipate in each centre the housing and feeding of a large number of children. Catholic Women League members and other promoters are urged to solve the problems of getting food quotas to the centres, problems of laundry difficulties, problems of long distance transportation. The presence of the Parish Priests at the Retreat will permit round-table conferences for the solution of such difficulties as may arise.

In the United States advantage has been taken of the movement to have all the children medically examined. It is felt

medical officers will gladly lend their services gratis and make a report on each child. Arrangements could easily be made in each centre in this regard.

The lessons of the Religious Vacation School movement in the States are extremely precious not only because they show mistakes but also because they show great successes. The better we know these, the deeper our enthusiasm for the undertaking, the better the outlook for Catholic Saskatchewan and its accomplishment.

Affectionately yours in Xto.,

† JAMES C. MCGUIGAN,
Archbishop of Regina

(No. 29)

**CIRCULAR LETTER TO THE CLERGY OF THE
ARCHDIOCESE OF REGINA**

ARCHBISHOP'S HOUSE, McIntyre Street.
June 23, 1932.

REVEREND AND DEAR FATHER

We have the pleasure to announce that the annual retreat will this year be held at Catton College, Regina. The opening exercises will begin at 8:30 p.m., Monday, August 8th, and will last till the 12th.

It is our wish and order that every Diocesan Priest exercising the Sacred Ministry in the Archdiocese assist at this retreat. We also desire all priests without exception to be present at the opening exercises and to remain till after the closing.

We therefore ask you, dear Reverend Father, to make the necessary arrangements in order to make a good retreat. The Lord will bless you for it. (You are asked to bring your surplice and biretta.)

We exhort you to pray and have your good people pray for the success of the retreat, as it means so much for our own life and the souls confided to our care.

Affectionately yours in Xto.,

† JAMES C. McGUINNAN,
Archbishop of Regina.

(No. 30)

CIRCULAR LETTER

ARCHBISHOP'S HOUSE, McINTYRE STREET,
REGINA, SASK., JULY 8, 1932.

To the Reverend Clergy, Regular and Secular of the
Archdiocese of Regina

REVEREND AND DEAR FATHERS

The following is the itinerary for the Pastoral Visitation for the present year as well as of other important diocesan appointments. Please prepare for the Visitation with all possible care and diligence, see that the ceremonies are carried out according to the spirit of the Church's Liturgy and leave nothing undone to make the Archbishop's visit to your parish a source of grace and blessing for your people.

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ITINERARY

FOR

THE PASTORAL VISITATION
THE ADMINISTRATION OF CONFIRMATION

■■■■■
OTHER FUNCTIONS

Sunday, June 26th	7:30 A.M. Ordination at Lebret. 3:00 P.M. Lebret, Confirmation.
Wednesday, June 29th	Abbot Gertken's Jubilee, Muenster.
Friday July 1st	Eucharistic Day, Lebret.
Tuesday, July 6th	Blessing of Church, Grayson.
Sunday, July 10th	10:00 A.M. Weyburn, Confirmation. 3:00 P.M. Cedoux, Confirmation.
Wednesday, July 13th	7:30 P.M. Halbrite, Confirmation. Pontifical High Mass, St. Mary's, Regina, for inauguration of Annual Meeting of Saskatchewan Volksverein.

Friday, July 15th	P.M.	Chapraad Lake (Vacation School).
Saturday, July 16th	A.M.	Jacobsberg, Confirmation.
	P.M.	Torquay, Confirmation.
Sunday, July 17th	A.M.	Marienthal, Confirmation.
Friday, July 22nd		Maryland.
Saturday, July 23rd.		Landau.
Sunday, July 24th		Estevan.
Monday, July 25th		Missions of Estevan.
Tuesday, July 26th		Missions of Estevan.
Thursday, July 28th	3.00 P.M.	Wilcox (Vac'n Schools)
	7.30 P.M.	Ceylon, Confirmation.
Friday, July 29th		Missions of Ceylon (Confirmation)
Saturday, July 30th		Missions of Ceylon (Confirmation)
Sunday, July 31st	A.M.	Radville Confirmation.
	P.M.	Souris Valley, Confirmation.
Monday, Aug. 1st		St. Collette
Sunday, Aug. 7th	A.M.	Sedley Confirmation.
	P.M.	Vibank, Confirmation.
Sunday, Aug. 14th	A.M.	Forget Confirmation.
	P.M.	Missions of Forget (Confirmation).
Monday, Aug. 15th	A.M.	Missions of Forget (Confirmation)
Tuesday, Aug. 16th	A.M.	Lampman, Confirmation
	P.M.	Benson Confirmation.
Sunday, Aug. 21st	A.M.	Claybank, Confirmation.
	P.M.	Spring Valley, Confirmation
Monday, Aug. 22nd	A.M.	Mayberry, Confirmation.
	P.M.	Truax, Confirmation.
Tuesday, Aug. 23rd	A.M.	Pangman, Confirmation.
	P.M.	Horizon, Confirmation.
Wednesday, Aug. 24th		Missions of Pangman (Confirmation).
Sunday Aug. 28th.		Ordination at Bellegarde.
Thursday, Sept. 1st.	A.M.	Marieval, Confirmation.
Sunday, Sept. 4th	A.M.	Odessa, Confirmation.
	P.M.	Kendal, Confirmation.

Other Vacation Schools not visited by the Archbishop will be visited by the Vicar General or a Delegate of the Archbishop.

II.

PREPARATIONS
FOR THE
EPISCOPAL VISITATION AND CONFIRMATION

- I. At the Main Door of the Church:
 - Cushion (for the Archbishop to kneel on)
 - Holy-water and sprinkler
 - A Crucifix
 - Thurible, burning charcoal and incense boat.
- II. At the High Altar
 - Six candles lighted (flowers)
 - White tabernacle veil.
 - White stole and amice, alb, girdle and cope.
 - Corporal, spread on the Altar.
 - Missal-stand at the epistle side, open at prayer of The Titular of the Church.
- III. In the Sanctuary.
 - Chair, kneeling-deck covered in the usual way, also A cushion, if possible, on lowest step of Altar
- IV. On the Credence:
 - Humeral veil, card for antiphon, slices of bread and lemon on a dish, ewer with water, basin and towel.
 - cotton in small balls on a tray, empty vessel in which cotton is placed after it has been used.

Please be good enough to look up the usual ceremonies for the Pastoral Visitation and have them carried out with fitting dignity and reverence. Consult the Archbishop's Secretary on his arrival and details can then be looked after without difficulty.

Each person to be confirmed must be in state of grace. The candidate should have a card on which is written his or her name and the one to be taken in Confirmation. A godfather is required for men, a godmother for women. They themselves must be confirmed. Each child should have his or her particular godfather or godmother where possible. For this year only one godfather for all the boys and one godmother

for all girls will be tolerated. Hereafter, however, each child must have a particular sponsor.

Those to be confirmed and the sponsors occupy benches or pews males on the epistle side females on the gospel side. The latter should have their heads covered with a veil, but the forehead which is to be anointed must be uncovered.

III.

The approaching Imperial Conference at Ottawa, upon which so many hopes are sustained for some betterment of economic conditions in the various dominions of the great British commonwealth of nations has a particular interest for our own beloved Canada. I therefore exhort you to have special prayers offered in your churches during the month of July for the success of the deliberations of the Conference. Let us not cease to ask Almighty God to enlighten our civic leaders upon whom so much responsibility rests, and who are called upon to shoulder such heavy burdens and solve such trying problems amidst the depression and sorrow that surrounds us on all sides.

In this connection let me remind you that the Catholic Church to which we by God's mercy belong, which is primarily interested in the great work of the salvation of souls has ever had a deep and abiding interest in everything that pertains to the economic and social life of the great masses of the people. Pray daily then and have your people pray that God's light may shine through the darkness of doubt and depression and show the way to our leaders to bring about improved conditions and thus lift a load of sorrow from many saddened hearts. This civic duty of prayer for those who guide our destinies you will I know, gladly fulfill.

"We pray Thee O God of might wisdom and justice, through whom authority is rightly administered, laws are enacted and judgment decreed assist with Thy Holy Spirit of counsel and fortitude His most gracious Majesty King George the Premier of Canada, and his associates, that their administrations may be conducted in righteousness and be eminently useful to Thy people over whom they preside, by encouraging due respect for virtue and religion, by a faithful execution of laws in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom

direct their deliberations and shine forth in all their proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the dispelling of the present depression that has fallen upon the world, the increase of prosperity, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty."

(Suggested prayer for civil authorities)

IV.

The ecclesiastical retreat of the Archdiocese of Regina will be held at Campion College from Monday evening, August 8th, to Friday evening, August 12th. It will be preached by Reverend Father Boniface, O.F.M., of Vancouver and the Archbishop will preside. We feel sure that you are looking forward to this annual retreat, because you understand the reason of it as well as its uplifting value for your priestly life. "Ecce nunc tempus acceptabile, ecce nunc dies salutis."

We strictly command every secular priest working in the diocese to attend this retreat. No exceptions will be made. We likewise enjoin all without exception to be present for the opening exercises which will begin on Monday evening, the 8th of August at 8.30 P.M.

Make the necessary arrangements, even at the cost of great inconvenience to be present at all the exercises of the retreat and God's blessing will surely fall upon you. (Please bring with you to the retreat a surplice and Biretta.)

V.

I ask you to daily thank God and to exhort your people to do likewise for His answer to our prayer for rain. Uniting thanksgiving for favours received with supplication, continue to say the official prayer for the blessing of a bountiful harvest and the means to pay our just and lawful debts. Urge thrift, economy, resignation to God's will and a lively confidence in His Providence and thus help your people to bear up under their burdens and sanctify their lives through the necessary

sacrifices which all must make under our present trying conditions.

I beg God to bless you lovingly and to have you always in His holy keeping.

Affectionately and devotedly yours in Xto.,

† JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 31)

CIRCULAR LETTER

Archbishop's House, McIntyre Street,
REGINA, Sask., September 3, 1932.

*To the Reverend Clergy and the Religious
Communities of Women of the
Archdiocese of Regina.*

VENERABLE BRETHREN AND DEARLY BELOVED IN JESUS CHRIST

I.

"AD LIMINA" VISIT

I am leaving for Rome on September 4th, and will be back in Canada about October 20th. During my absence, the Vicar General will be in charge of the diocese with definite faculties to deal with ordinary diocesan business. Matters of importance will await my return for consideration and solution. The Chancery Office will be in charge of Rev Ernest Yandea to whom all communications should be addressed. I am pleased to inform you that my visit to Rome will entail no cost to the diocese, as free transportation has been given me and Rev. Dr Cahill who will accompany me. I go principally in the financial interests of the diocese and hope to receive from the Holy Father added light and comfort to that already received in generous measure. I beg a remembrance in your prayers during my absence, and needless to say, I shall be ever mindful of you in my Holy Mass and daily devotions.

II.

FINANCE

In one of my pastoral conferences at the retreat of the diocesan clergy, I spoke of the necessity of each and every parish trying to do something this Fall towards its debt. We must avoid nagging the people in these days of sorrow and depression. On the other hand, we must not fold our hands and do nothing. Otherwise our debt, already far too great, will be further augmented and the position of the diocese, and

indeed of all our churches, seriously jeopardized. There is no room for despair or discouragement. All can do something, and in the first report that must be forwarded to the Holy See in February next, I wish to see every priest, parish and religious community have something to its credit. It is marvelous what can be done through tenacity of purpose and persistent effort. Let us all continue to work in the common interest of the diocese and God will crown our efforts with success. Just as our Dominion and Provincial authorities, municipalities and cities must make supreme efforts to balance their budgets, with greater reason, must we make every possible effort to control our diocesan finance.

III.

DIOCESAN CHARITY BAZAAR

The Diocesan Charity Bazaar should help to make things easier for you. Every cent forwarded to the Chancery Office will be used for your parish. In this way you may pay interest on your debt, your parish assessment, Cathedraticum or Insurance. Parishes that have no debt owing the Episcopal Corporation or which through other means have paid their dues and Cathedraticum will be refunded their money for parish purposes. Let us all do our very best. You realize, I am sure, what this means to the future welfare of our diocese and our people. We can accomplish nothing without sacrifice but with the spirit of self-denial blessed by God's grace, all things are possible.

(II and III may and should be read to the people, if thought wise to do so.)

IV.

"REGINA CLERI" SEMINARY

Our poverty has compelled us to put the former Archbishop's residence to more definite use by opening a seminary which bears the consoling title "Regina Cleri". In point of fact, I am unable to continue paying fees for our future priests to outside institutions. On the other hand, the Franciscans who so nobly came to our rescue last year, feel that they cannot in any way carry the overhead expenses of the property now theirs unless aid in some form or other is forthcoming during this year. Very favorable terms have been arranged

with the Friars Minor whereby our students may be trained and educated at a minimum cost. Three diocesan priests will aid in this most important work.

In order to make things easier all around, I hereby personally request parish priests to interest their parishioners in this work by encouraging them to supply food-stuffs for the Seminary grains. There is no reason why butter, eggs, potatoes, vegetables, meat perhaps even flour and to some extent groceries may not be supplied by various parishes. I leave the organization of this aid to the Seminary Committee and ask Rev Dr Gereau to busy himself particularly in this project. I know the people will gladly give if they are allowed an opportunity of doing so through the organization and co-operation of the more fortunate parishes in union with the central committee. Spread the idea and help educate our future priests at a minimum cost to the diocese. It is a primitive system, if you will but it will beget interest in our seminarians and a sense of responsibility on the part of the faithful in this all-important work. May the Queen of the Clergy bless and prosper our humble undertaking.

(To be read to the people when appeals are made for the Seminary)

V.

RELIGIOUS INSTRUCTION

Herewith you will find the program of Religious instruction for the school year 1932-33 together with a statement of the matter to be covered for the diocesan examinations already announced. Please make good use of it and continue the excellent work already done in trying to reach every single baptized Catholic with adequate religious knowledge and training so essential to the progress of the Faith and the spiritual well-being of our growing boys and girls.

The Holy See has recently insisted on adult religious education. To popularize religious knowledge, we have set forth a program of lectures on religious topics covering the Apostle's Creed which shall be given in the cities of Regina and Moose Jaw. Any other parishes that can put this program into action in whole or in part should feel it a duty to do so. It is all-important to popularize theology and to make religious knowledge interesting to our young men and women if we wish

to form a laity of Catholic Action according to the mind and wish of the Holy Father

VI.

PROPAGATION OF THE FAITH

The Holy Father has again urged the Bishops of the world to leave absolutely nothing undone to give to the pious work of the Propagation of the Faith the importance which it deserves. In this connection I refer you to my letter of last year dated September 17th, 1931. I now ask you all, without exception, to enter into the spirit of this wonderful missionary endeavor and co-operate with Rev. Justin Heinrich of Balgonie in making this undertaking a real success in this Diocese this year. To aid you the following should be kept in mind:

- (1) Every family should be given special envelopes sent you by Father Heinrich for the Propagation of Faith collection.
- (2) Sunday October the 22nd is Mission Sunday this year note directions and privileges in the diocesan Ordo, page 183.
- (3) The sermon on the missions should be preached on the preceding Sunday, October 15th.
- (4) The collection should be taken up on Mission Sunday, October 22nd and sent directly to Rev. J. Heinrich, Balgonie.

I am anxious to establish a little later the work of the Holy Childhood. Father Heinrich will also be in charge of this endeavour. Moreover I want him to establish as soon as possible the work of the Canadian Catholic Student's Mission Crusade among the Catholic students of Regina and Moose Jaw. This movement has done great work in the schools of Eastern Canada. I feel sure that the Parish Priests and Religious Communities will co-operate with Father Heinrich in making a success of this work.

(To be read from the pulpit on Sunday, Oct. 15th, before the Sermon.)

VII.

OUR SPIRITUAL LIFE

Midst our many activities in the pastoral ministry we must not forget the fundamentals of the spiritual, religious and

priestly life. Let us ever "seek first the Kingdom of God." The Encyclical of our Holy Father "Caritate Christi Compulsi" should be a beacon light to guide us through these trying times. I wish, on my way to Rome, to set down my thoughts, hopes and counsels for you and for your people for the month of October, which month—dedicated, as it is, to the Holy Rosary—I wish to be a month of prayer and expiation throughout the whole diocese. Naturally, I merely wish to re-echo the thoughts of the Holy Father in His latest Encyclical and to outline a definite program which will enable you the more easily to put his directions into practice. You will therefore hear from me again shortly.

May God Almighty bless you all and have you in His holy keeping in the Name of the Father and of the Son and of the Holy Ghost.

† JAMES C. MCGUIGAN,
Archbishop of Regina.

(No. 32)

CIRCULAR LETTER

CHRISTIAN DOCTRINE

To the Reverend Clergy, Diocesan and Regular, The Religious Communities and the Faithful of the Archdiocese,
Health and Benediction in the Lord!

ARCHBISHOP'S HOUSE, McIntyre Street,
REGINA, SASK., Sept. 3, 1932.

VENERABLE BRETHREN AND DEARLY BELOVED IN CHRIST JESUS

Priests, Sisters, teachers and parents will be pleased to receive a definite programme of religious education prepared by the "Council of Religious Instruction" named by me in my Pastoral Letter of May the 15th, 1932. I ask all interested in the religious education of the coming generation upon which the welfare of the Church in this Province so greatly depends, to study it carefully and to put it into execution as faithfully as possible. Rev Dr Hughes, Rector of Holy Rosary Cathedral, is convenor of the Council of Religious Instruction for the Diocese and will be very pleased to receive any constructive criticism which may be offered so that this programme may be gradually improved and made as perfect as possible. I am delighted to seize this opportunity to thank from the bottom of my heart Parish Priests, Seminarians, Sisters and all teachers who have made the Vacation School movement of this Diocese such an outstanding success in 1932. Nor do I forget the devoted co-operation which I saw everywhere on the part of the faithful particularly the members of the Catholic Women's League and in general the valiant women of the diocese.

It is my intention to further extend this work next year and each succeeding year until, if possible, every single baptised Catholic has the opportunity of receiving adequate religious knowledge and a Christian formation of mind and heart. It is our wish to popularise religious knowledge for our young men and women as well as for the children. A definite

attempt will be made this year in the cities of Regina and Moose Jaw through a number of lectures to be given in each Parish on the articles of the Apostles' Creed. Religion is the great need of the world and of Saskatchewan. Let us make it interesting and attractive for young and old and the future of the Church will be glorious in our Province.

With all my heart I bless the efforts of Priests, Sisters and teachers and beg God to make them fruitful in results.

Cordially yours in Xto.,

† JAMES C. McCUTCHEON,
Archbishop of Regina

I.

SUBJECT MATTER OF CHRISTIAN DOCTRINE
EXAMINATION, 1932

Pupils up to and including 1931-32 Grade VIII will compete for the Archbishop of Regina Prizes and the Examination will be set on the Baltimore Catechism No. 2

Students in Grade IX and upwards besides possessing a thorough knowledge of the Baltimore Catechism No. 2, will be required to write a very complete paper on one or more of the following subjects. These students will compete for the Pope Pius XI Prizes.

- (a) Establishing the existence of God, explain fully the first article of the Apostles' Creed
- (b) From Sacred Scripture prove the divinity of Christ and show how in Him were fulfilled the prophecies concerning the promised Messiah.
- (c) Prove from Sacred Scripture that:
 - 1 Christ established a Church;
 - 2 This Church exists in the world today.
- (d) Enumerate and explain the Marks of the True Church and show that these marks are to be found in the Catholic Church only.
- (e) Explain fully *Infallibility*, and prove from Scripture and reason that the Catholic Church is infallible.
- (f) Explain the Catholic Doctrine on Indulgences and Purgatory.

- (g) Prove from Scripture that Christ instituted the Sacrament of Penance
- (h) 1 Show from Holy Scripture that Christ is really present in the Holy Eucharist.
- 2 What does the Church teach concerning the Sacrifice of the Mass?
- 3 Give as many reasons as possible why we should receive Holy Communion often.
- (i) Explain the Catholic Doctrine on Mixed Marriages. State fully why the Church of God so strongly disapproves of such unions.
- (j) What do you know about the so-called Protestant Reformation?

In order to encourage the children and youth of the Diocese to study the Christian Doctrine diligently, prizes will be offered as follows:

1st—The Pope Pius Prizes \$25, \$15, \$10, for the best three papers in the Senior Examination.

2nd—Archbishop of Regina Prizes \$25, \$15, \$10, for the best three papers in the Junior Examination.

These examinations will be held throughout the diocese each year at 2 p.m. on the Feast of Christ, the King, which this year falls on Oct 30th. They will be under the direction of the Parish Priest. Copies of the questions to the number required will be forwarded to the Parish Priest under the seal of the Archbishop and will be opened in the presence of the pupils in each centre. The Parish Priests are therefore requested to notify the Council of Religious Instruction, 2140 Cameron St., Regina, of the number of students competing at each centre for the Holy Father and Archbishop's prizes, not later than Oct 1st. The papers will be read by the Parish Priest or his appointees before Nov 10th, forward all papers to the above address indicating the three which they consider the best in each examination. Examination papers will be furnished in English and French but may be written in any language.

II.

PROGRAMME FOR CHRISTIAN DOCTRINE STUDIES
UPON WHICH THE 1933 AND FUTURE
EXAMINATIONS WILL BE BASED

JUNIOR EXAMINATION

For Archbishop's Prizes

Grade 1 and 2—Catechism 1-Degree, Charliebois. Very Rev J.A.—C.S.V

Grade 3 and 4—Baltimore No. 1, or questions in Baltimore No. 2 contained in Baltimore No. 1, or equivalent.

Grade 5 and 6—Baltimore No. 2 and Bible History (New Testament Life of Christ, Schuster) or equivalent.

Grade 7 and 8—Baltimore No. 3 and Schuster's Bible History throughout, or equivalent.

Grade 5 to 8—The Mass Rev S. Czerniejewski, B. Herder Book Co., St. Louis, Mo., Price 25 cents.

SENIOR EXAMINATION

The following are prescribed for high school and adult students

- (1) A complete Catechism of the Christian Religion by Rev Joseph Deharbe, S.J. All doctrines must be clearly established from Holy Scripture.
- (2) History of the Catholic Church as in the above Catechism
- (3) New Testament—Gospel of St. Matthew
Acts of Apostles.
- (4) Old Testament—Historical Note on biblical personages who prefigured Christ. *N.B.* These scripture studies besides revealing to the students the sublimity of the Inspired Word and giving a very vivid picture of the life of Christ and of the foundation of His Church, are intended to serve as an introduction to further Bible study
- (5) Liturgy The Mass. Rev George Moorman. Sunday Visitor Press, Huntingdon, Indiana.
- (6) Apologetics. The Faith of Our Fathers, Cardinal Gibbons, for collateral reading.

TEACHERS' AIDS

The following are recommended as aids to the teachers

- (1) A Suggestive Course of Study in Religion, by J. M. Bennett, M.A. (Catholic Register Extension Press, 67 Bond St. Toronto) price 15 cents. This is very valuable and should be in the hands of every teacher.
- (2) Apologetics and Christian Doctrine Most Rev. M. Sheehan, M. H. Gil. & Son, Ltd., 50 Upper O'Connell Street, Dublin. Considered the best short work in English in this field.
- (3) Teaching the Catechism (Burns, Oates & Washbourne, London, England.) Inexpensive.
- (4) To the Heart of the Child, by Josephine Van Dyke Brownson (The Universal Knowledge Foundation, Inc., 119 East 57th St., N.Y.) Inexpensive.
- (5) Faith for Children, by Mother Eaton, B. Herder & Co., St. Louis, Mo. Inexpensive.
- (6) The Spiritual Way, World Book Co., Yonkers, N.Y. Inexpensive.
- (7) Life of Christ, Abbe Constant Fouard, Longmans Green & Co. London. 40 cents.
- (8) Religion, Doctrine & Practise, by Francis Cassley, S.J. Creighton University Omaha, Neb. \$1.00.
- (9) Explanation of the Baltimore Catechism, by Rev. T. H. Kinkaid, Benziger Bros. 36-38 Barclay St., N.Y. Price \$1.60.
- (10) The Catechism Explained, Spirago-Clarke, Benziger Bros., N.Y. Most Exhaustive. Price \$4.00.
- (11) Compendium of Church History (not American Edition). Price 10 cents. Sisters of Notre Dame de Namur. Schwartz, Kirwan & Fauss, 42 Barclay St., N.Y.
- (12) History of the Catholic Church, by Birkhauser, Benziger Bros., N.Y. Price \$4.00.

III.

PROGRAMME OF ADULT RELIGIOUS EDUCATION 1932-33

This course of lectures will open about November 1st. The exact dates and names of the speakers will be announced later.

- (1) A general Exposé of Catholic Action, especially in

relation to the preservation and propagation of Our Holy Faith

- (2) Establish the authenticity, integrity and veracity of the Sacred Scriptures.
- (3) The Existence of a Triune God.
- (4) Creation—The Providence of God. Man's Fall and its consequences.
- (5) Jesus Christ is true God.
- (6) The Divine Motherhood, and The Virgin Birth.
- (7) Jesus Christ—sole Mediator between God and man—one Redeemer of the human race
- (8) Christ's Resurrection, Ascension and final coming as Universal Judge.
- (9) The Holy Ghost—His temporal mission in the Church and in the hearts of the faithful.
- (10) Christ established a visible Church which exists today in the world Marks by which one may recognise this Divine Foundation.
- (11) The Church as Christ's mouthpiece is Infallible in her teachings of Faith and Morals. All are obliged to belong to her under pain of eternal damnation.
- (12) The Catholic doctrine of the Companion of Saints.
- (13) Christ gave to His Apostles and their legitimate successors the power of forgiving sins in His Name.
- (14) General Resurrection day and Life Eternal.

(No. 33)

PASTORAL LETTER

JAMES CHARLES

By the Grace of God and Favour of the Apostolic See,
ARCHBISHOP OF REGINA

*To Our Beloved Clergy, Diocesan and Religious,
To Our Devoted Religious Communities of Women,
And to the Faithful of the Land,*

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED IN CHRIST JESUS

The month of October, consecrated by Holy Mother Church to the devotion popularly known as the Holy Rosary, should be a month of special prayer and religious fervor throughout the Archdiocese of Regina. It is the Queen of the Holy Rosary who watches over us as our diocesan patroness and our filial love and devotion to Mary should prompt us to sanctify each and every day of this month in a fitting manner. Apart therefore from any other consideration, the month of October of each year should be for us a time of spiritual revival when the devotion of the Holy Rosary should receive special attention in private and family devotions as well as in the public prayers and religious events of our parishes and missions.

Special reasons, however, are not lacking to prompt us to make October of this year a season of special prayer and penance. Only a few months ago Our Holy Father in his memorable Encyclical "Caritate Christi Compulsi," invited and urged the whole Catholic Family to prayer and penance as the only remedies for the evils that beset a harassed and tired world. No one will deny that we of Southern Saskatchewan have felt the economic depression more keenly perhaps than any other part of the Dominion since repeated crop failures have added grief and poverty to the common cup of sorrow. Thanks to a kindly Providence Who has

headed the public prayers offered throughout the diocese crop conditions are considerably better this year than a year ago. In the spirit of an abiding Faith we know that if our prayers are redoubled and penance for our sins practised in the spirit of reparation prosperity in the measure that God sees will be good for our spiritual welfare will return soon to gladden the hearts of our people and revive their confidence and their trust.

Prayer and penance are old-fashioned words. We have heard them again and again. They echo and re-echo throughout the ages of Christianity as the fundamental cure for all our ills for they alone repair the wrong wrought by sin and bring us back to God. When St. John the Baptist was sent to prepare the way of the Lord he retired to the desert to pray he clothed himself with garments of camel's hair and a leather girdle about his loins and his meat was locusts and wild honey. He practised prayer he preached and practised penance. Bring forth therefore fruits worthy of penance. (Matt. III. 8.) When Christ Himself began His public life He retired into the desert for forty days and nights that He might commune with His Father and give His children for all time a sublime and striking example of prayer and penance leaving you an example that you should follow His steps. (I Peter II. 21.) Thus too we read that the first preaching of our Lord was penance. Jesus began to preach and to say do penance. (Matt. IV. 17.) Our Holy Father who from his position as head of the Universal Church knows better than any living man the conditions of the world and who is guided by the Holy Spirit of God repeats the same message for us and bids us fall on our knees in prayer and by our penitence and acts of reparation call down the blessings of God upon ourselves and prepare for the future a generation of believing and faith inspired Christians. We should consider ourselves wanting in Our Apostolic Ministry writes Pope Pius XI if we did not point out to mankind these wonderful mysteries of light that alone contain the hidden strength to subjugate the unchained powers of darkness. When Our Lord coming down from the spires of Thabor had healed the boy tormented by the devil whom the disciples had not been able to cure to their humble question "Why could we not cast him out?" He made reply in the memorable words. That kind is not

cast out but by prayer and fasting.' It appears to Us, Venerable Brethren, that these divine words find a peculiar application in the evils of our times, that can be averted only by means of prayer and penance. We recommend the faithful to read and meditate upon this wonderful Encyclical which prescribes a sure remedy for all our woes, if we have but the faith and courage to accept it in the spirit of Faith and apply it to our personal and social lives.

Wishing to put into execution the wishes of the Supreme Pastor of our souls, to alleviate the sorrows of our people and to bring about a return of prosperity. We hereby call upon the Clergy Religious Communities, and Faithful of the diocese of Regina to make the month of October a month of intense prayer. We beg the clergy to put their hearts and souls filled with priestly zeal, unto this work. Undertake campaigns of prayer in your parishes and missions. Promote private and individual prayer. Encourage family prayer and in particular the recitation of the Rosary in common by the family after the evening meal or before going to rest. For, how great is the power of humble, trustful, persevering as Our Holy Father, so well states: "We know through faith prayer and to no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer." "Ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Amen, amen I say to you, if you ask the Father anything in My name He will give it to you."

In regard to public devotions during the month of October, We hereby prescribe as follows:

- 1) Benediction of the Most Blessed Sacrament with the recitation of five decades of the Holy Rosary and the "Salve Regina," "Hail Holy Queen" and the usual prayer to St. Joseph will be given every day in every parish church and religious chapel (where possible) throughout the whole month and all during the Octave of the Feast of Christ the King. The prayer for vocations may now be discontinued and in its place the Act of Reparation to the Sacred Heart (see Ordo p. 47) should be carefully and piously recited.

2) In order to further Eucharistic Devotion in the spirit of Reparation as outlined by the Holy Father We wish that each Sunday of October be marked by special Eucharistic Days or Congresses in different parishes of the diocese as follows

Sunday, October 2nd	Parish of Moose Jaw
Sunday, October 9th,	{ Parish of Holdfast
	{ Parish of Wauchope
Sunday, October 16th	{ Parish of Estevan
	{ Parish of Ituna
Sunday, October 23rd,	{ Parish of Stockholm
	{ Parish of Odessa
Sunday, October 30th.	Eucharistic Day in Re-
Feast of Christ the King	gina, in which all the parishes will take part.

3) We fervently hope that the surrounding parishes will take part in the Eucharistic Celebration of those selected and that every thing possible be done to make each of these events a great spiritual success. The Feast of Christ the King should be a day of great Eucharistic Devotion throughout the whole diocese

If we harken to the wishes of the Pope, we must join penance to prayer Listen to his own words "In the great calamities, in the great tribulations of Christianity, when the need of God's help was most pressing, the faithful either spontaneously or more often following the lead and exhortations of their holy pastors have always taken in hand the two most mighty weapons of spiritual life prayer and penance By that sacred instinct, by which unconsciously as it were the Christian people are guided when not led astray by the sower of tares, and which is none other than the 'Mind of Christ' of which the Apostle speaks, the faithful have always felt unmediately in such cases the need of purifying their souls from sin with contrition of heart, with the sacrament of reconciliation and of appeasing divine justice with external works of penance as well." Let us in accordance with these loving words of fatherly counsel accept in the spirit of penance the hardships, trials and crosses which are ours. Let us, if possible, go further still and undertake

voluntary acts of mortification and self-denial. In this spirit you should cut down all vain and useless expenses and use the savings thereby made to pay just and lawful debts or to help sustain by your charity your less fortunate neighbour. In this connection we may note in passing that it is in the same spirit of self-deprivation that pastor and people should unite in making a supreme effort to meet the financial obligations of our parishes. We must cultivate the sense of common responsibility in regard to parish debts and make our efforts meritorious by offering them to God in the spirit of penance and expiation for our sins. We suggest that Priests, Sisters of Religious Communities and Seminarians choose a day each week for acts of mortification, self-denial, penance and detachment and urge the faithful to do likewise. We, moreover, direct that the Vigil of the Feast of Christ the King be commemorated as a day of rigorous fast throughout the diocese. Let young and old refrain from amusements however lawful on that day and throughout the Octave.

Beginning with repentance, consolidated in self-denial and consummated in prayer, we can appease the Lord whom we have offended, avert the wrath which we deserve and obtain the spiritual and temporal favours which we need so badly. Let prayer and penance be our watchwords during the month of October for "Now is the acceptable time, now is the day of salvation."

Given at Regina, on the eve of our departure for Rome, the fourth day of September, in the year of Our Lord Nineteen Hundred and Thirty-two and appointed to be read in all churches of the Archdiocese of Regina and the Chapters of Religious Communities on the last Sunday of September, that is, on the twenty-fifth day of September, the nineteenth Sunday after Pentecost.

† JAMES C. MCGUIRE,
Archbishop of Regina

By order of His Grace, the Most Rev. Archbishop,
E. A. YANDEAU, Vice-Chancellor

(No. 34)

CIRCULAR LETTER

Chancery Office, Regina, Sask.

September 4th, 1932

To the Reverend Clergy, Diocesan and Religious
And to our beloved Seminarians of the
Archdiocese of Regina.

VENERABLE BRETHREN AND DEARLY BELOVED IN CHRIST JESUS

In the Encyclical Letter, "Caritate Christi Compulsi". Our Holy Father calls the whole Catholic Family, and indeed all men of good will to prayer and penance I ask you to read over and over again this memorable document which alone prescribes a real remedy for the evils that have fallen upon the world and in particular upon our own Southern Saskatchewan. It would be a sad reflection upon our faith and loyalty to the pleadings of the Vicar of Christ, if we, who participate in the glory of the priesthood of Jesus, the great High Priest did not take the words of His Vicar to heart and put them into practice first of all ourselves. Then and then only may we hope to imbue our people with the two great ideas of prayer and penance which in every age have been the only means of bringing erring humanity back to God. When this has been done God will hear our prayers and the difficulties of the present hour will have found their only solution in God.

In order to make the admonitions of our Holy Father practical, I venture to outline a brief and simple program for the daily spiritual life of the priests of the diocese. I do so conscious of my responsibility as your Archbishop, to promote the spiritual life of my beloved clergy, conscious—sometimes painfully so—of the difficulties that beset your priestly ideals which come from the loneliness of the prairies and the lack of many helps to priestly sanctity which are the good fortune of the clergy in more compact and organized dioceses. It is abundantly clear to all of you from the very

nature of the priestly office that you are obliged to live lives of sanctity. One cannot read the rite of ordination without being convinced that the Church wants her priests to be the holiest of her children. In Session XXII cap 1, the Council of Trent prefacing its reformatory discipline by stating that clerics have left the world to lead a higher life than the faithful look upon them as models to be imitated and that even the slightest faults are serious in them solely because of their state. The Code of Canon Law repeats this simple truth which every Catholic instinctively feels : i.e. that priests are called to be holy and must through God's never-failing grace "keep themselves unspotted from the world". To demonstrate clearly that none of us can do without the regular practice of prayer and penance let me simply comment on Canons 124 and 125 of the Code and draw therefrom practical conclusions for our daily lives.

Canon 124. Clerici debent sanctiorum piae laicis vitam interiorem et exteriorum ducent eisque virtute et recte factis in exemplum excollere.

Canon 125. Current locorum Ordinarii

1. Ut clerici omnes possitulari sacramento frequentem conscientiae maculas eluant.

2. Ut idem quotidie oratione mentali per aliquod tempus incumbant, sanctissimum Sacramentum visitent. Deperam Virgineum mariano rosario colant conscientiam suam discurvant.

Canon 124 may be translated as follows:

Clerics are under an obligation of leading a more holy exterior and interior life than laymen and must give to the rest of the faithful an outstanding example of virtue.

This Canon simply states what even the smallest Catholic child knows, i.e., that priests in virtue of their office are called to lead lives of uncommon holiness so that they may be in all truth 'a pattern to the flock from the heart.' We are called by Our Lord Himself "the light of the world and the salt of the earth." So evident is the truth of this Canon that it would be superfluous to attempt to prove it or even to explain it by the many texts of Sacred Scripture which might be quoted. We would do well to often read slowly and meditate upon the admonitions of the ordaining prelate before the candidates for Orders receive the various spiritual powers given in the seven Orders of the Church. There

can be no disputing the mind of the Church in regard to the holiness that should be ours. This though cannot but strike awe into our cold tepid hearts. Suffice it for my present purpose to quote the Imitation of Christ. "If thou hadst the purity of an angel and the holiness of St. John the Baptist, 'thou wouldest not be able to receive or handle this sacrament.

Take heed to thyself and see whose ministry has been given to thee by the laying on of hands by the bishop. Thou hadst not lightened thy burden but are bound to a greater perfection of sanctity. A priest ought to be adorned with all virtues and give the example of a good life to others. His conversation should not be with the vulgar and common ways of men but with the angels in Heaven or with perfect men on earth".

Canon 125. sets forth in an official way the normal means of keeping the practice of our daily lives in conformity with the uncontested theory of the sanctity of the priestly state. Let us build up from this important canon a practical rule of life, not for others but for OUR VERY SELVES, in our own parishes, with all the varied circumstances that daily surround us.

(a) *Frequent Confession*

All know the helps and safeguards which frequent reception of the Sacrament of Penance affords and there is no need to insist upon it. But it is not unusual for priests to slip into carelessness on this point, so that their reception of the Sacrament can no longer be termed frequent. On that account they expose themselves to a state of confirmed 'tepidity in spiritual things' a state that leads to unrepentance and alas! to eternal damnation. They are neither cold nor hot. This is a dangerous state indeed. Given the loneliness of the average Saskatchewan priest this state is so dangerous that grievous sin lurks in the background of such tepidity. Let us then go to confession frequently—every week if possible and let us never allow more than two weeks to elapse between absolutions.

(b) *Mental Prayer*

The absolute need of mental prayer has been harped on so much in seminaries and at clergy retreats that we must—all of us—be at least intellectually convinced that it is ne-

essary for that union with God without which there is no holiness. For sanctity is nothing more or less than constant union with God through Charity. Yet there is probably no matter in which priests feel more dissatisfied with themselves than in the discharge of this spiritual duty.

Two reasons for this may be noted. First of all we have been taught too often and the same impression is given by the books we read on the priestly life that meditation is a formal exercise involving mental effort, reflections and considerations to such a degree that the real end of meditation is often obscured and lost to sight. It would be much better if we could think of mental prayer as a heart to heart talk with God about ourselves about Him about His Mother His Saints or the many mysteries of our Holy Religion which evoke feelings of tenderness and love in our hearts. I wish in no way to criticise the many methods of meditation which are very helpful yet dry formal discursive meditation is difficult to many who might in an informal way let their hearts speak to God and then listen to His counsels and directions. Let each of us meditate in what ever way best suits our native temperament circumstances and inclinations now using a book that appeals to us now as event in our own lives but more often still if possible by kneeling humbly at the feet of the Rector or the Blessed Sacrament and pouring out our hearts to Him with or without the aid of a poem book. The New Testament and the Imitation of Christ may be found just as helpful as a manual of meditation.

A second reason why priests so often omit mental prayer is that the seminary insisted so much on the morning meditation as if it were strictly a morning exercise. I grant that generally it should be made before mass but I know from experience that this is not always possible. Let us take life as it is. Many priests find it difficult to meditate in the morning. None seldom make a real attempt to do so. Some starting out with good intention gradually give it up and because it seems difficult or impossible fail to meditate altogether and also make no preparation for Holy Mass. This is the gravest misfortune possible for a priest. For if we lose the sweet relish of Holy Mass the priesthood becomes a burden can enter the priestly soul and according to the well-known adage "corruptio optimi possima. the bright pure spiritual days of the young priest become days

of dark despair because sin follows upon sin and the end is final impenitence and eternal death.

Let us resolve to meditate for at least a quarter of an hour daily. That is the minimum. Preferably let us do it before Mass. If that is not possible or suitable in the evening before the Blessed Sacrament. What priest has not experienced the sweetness of conversing with our Lord in the dim hours of the evening when the soul is at peace and far removed from the tumults of the world?

If mental prayer is difficult, let us especially not neglect vocal prayer at stated times and let us sanctify the passing hours with many a turning of the heart to God and to His Blessed Mother by means of ejaculatory prayers.

(c) *Visits to the Blessed Sacrament*

No priest should omit to make one worthwhile visit to the Blessed Sacrament each day. Most of us may make many short visits as well. As the Blessed Eucharist is Jesus Christ Himself actually present in our parish church He should be made the sun and centre of our lives. He is our nearest neighbor and should be made our constant companion. If we could only definitely fall in love with the Blessed Eucharist all our days would be happy and priestly. Our thoughts should constantly turn to Him our lips should often speak of Him, and our hearts thrill with sheer joy at the thought of being His priests privileged to handle Him, to bring Him down upon the Altar in the Mass and to carry Him to the innocent the repentant, the sick and the broken hearted.

I once more strongly recommend to all priests the Association of Priests Adorers' the members of which pledge themselves to pass every week an unbroken hour of adoration before the Blessed Sacrament. What blessings flow from the weekly Holy Hour! Make it with your people if you choose, but make it by all means. It is a most powerful means for keeping a priest in close and constant union with his Divine Master.

(d) *The Holy Rosary*

No priest worthy of the name will omit to say at least the five decades of the Rosary daily. It may be coupled with the visit to the Blessed Sacrament. We especially, who have the Queen of the Holy Rosary as the titular of the diocese,

must not fail in constant, loving, filial devotion to our Mother and our Queen, through the daily recitation of the Rosary.

(e) *Examination of Conscience.*

Daily examination of conscience with night prayers should be our constant practice. The examination of conscience need not be long but it should be definite. A fervent act of contrition should follow the examination. With words of loving contrition on our lips and with hearts turned to God and to God's Angels for protection we should end our day and enjoy the precious gift of nature's soft balm, a healthful and happy sleep.

If, in Canon 125, nothing is mentioned of the Holy Office, it goes without saying that it should be said daily, "digne, attente, ac devote."

A PRACTICAL PROGRAM FOR MY SPIRITUAL LIFE

I Morning

- (a) Let me rise early enough to make definite preparation for Mass, that is
 - (1) Definite vocal morning prayers to be said from a prayer book.
 - (2) Meditation, if possible, if not, at least a few minutes reflection on the sublime action I am to perform in celebrating Mass.
 - (3) If meditation is omitted at this time, I should make a practice of reciting the beautiful preparatory prayers for Mass found in the Missal or at the end of the Breviary, i.e., "Praeparatio ad Missam pro Opportunitate Sacerdotis Facienda." These prayers will grow upon you and bring you to the altar with a certain relish for the Divine Sacrifice.
- (b) Mass carefully celebrated, neither too rapidly nor too prolonged
- (c) Thanksgiving after Mass is essential. Become accustomed to saying the "Gratiarum Actio post Missam." These prayers are divinely beautiful. It may be well to conclude thanksgiving by reciting the "Little Hours." They should be said sometime during the morning.

(d) Before starting the day's active work I should renew my intention of offering all prayers, works and sufferings of the day in union with the Sacred Heart of Jesus.

II. Afternoon.

(a) Care should be taken to set aside a suitable time for the Divine Office, "Vespers and Compline" later "Matins and Lauds."

(b) If the meditation is not made in the morning, a real half-hour if possible of Mental Prayer should be made in the afternoon or evening, preferably before the Blessed Sacrament.

(c) The beads definite examination of conscience and vocal night prayers should never be omitted.

(d) No day should pass without my delving into some spiritual book or article for spiritual reading. The New Testament and Imitation of Christ should not be far away from my bed-side. A chapter of either, read before sleeping, will perfume the night a repose with holy thoughts and dispose me to turn my heart to God immediately on awakening the following morning.

I most earnestly recommend these reflections to you, my dearly beloved co-labourers, in the hope and confidence that your lives may be continually sanctified by union with God "hinc et nihil potestia facere." We must never never forget that in all our activities we will be but as "sounding brass and tinkling cymbal," if we are not closely united to Jesus Christ through prayer.

The Holy Father bids us "do penance" as well as pray. Doubtless, your lives, from the very circumstances of your ministry, are filled with occasions for self-mortification. Nevertheless, it would be a wonderful thing if each of us selected a day each week for self-imposed penance. Let us not forget the warnings of St Paul, "I die daily" and "with Christ I am nailed to the Cross," and, "If you live according to the flesh you shall die. But, if by the spirit you mortify the deeds of the flesh, you shall live" (1. Cor XV, 31, Gal II, 19; Rom. VIII, 13.)

Let me close with the words of the Roman Pontifical "Wherefore, dearly beloved sons, keep in your conduct a

blameless, chaste and holy life. Know well what you are doing. Conform your lives to your ministry, and, as you celebrate the Mystery of the Lord's death, take heed that you mortify your members from all vices and lusts. Let your teaching be a spiritual medicine for God's people let the sweet savor of your life be a delight to Christ's Church, that by your preaching and example you may build up the house and household of God."

I beg God to bless you lovingly and to have you—each of you and all of you—in His holy keeping.

Affectionately yours in Xto.,

+ JAMES C. MCGUIGAN,
Archbishop of Regina

(To be kept for constant use.)

(No. 35)

CIRCULAR LETTER

MY DEAR SEMINARIANS

I regret that I cannot be with you on the opening day of the "Regina Cleri" Seminary. I need not tell you how anxious I am to make you happy in your new surroundings, while I want you by your generous attitude to the holy Priesthood to which you aspire, by your exemplary conduct as well as your spirit of study to make our small and modest seminary a complete success.

I know you will miss many things you enjoyed in larger seminaries. You have no proper recreation grounds, and the fact that you are but a few may in the beginning have a certain effect for your spirits. You will however lose nothing intellectually spiritually and in the formation of the priestly character if your heart is filled with earnest trust from the opening day and feel that the success of the "Regina Cleri" Seminary depends on you on each of you and your willing and cheerful cooperation with those whom God has placed over you. You will lose nothing you will rather gain.

It is poverty that has given birth to the "Regina Cleri" Thus in itself an assurance of spiritual blessings. Cultivate the spirit of lowliness, of self-denial of Christlike submission, knowing that the Priesthood of Jesus Christ is the greatest gift that God can give you and of which you can never never be really worthy "Domine non sum dignus" should be written across your heart.

I want you to be happy and contented in the thought that God has chosen you to be one of His own, in the conviction that your Archbishop cares for and loves you more than you can ever know. At the same time, be persuaded of this fact that you will not be allowed to enter the sanctuary unless you give complete and full satisfaction and prepare yourselves for the future work by cultivating a true spirit of purity a solid manly party that will carry you through the many dangers that will not fail to cross your path "Impose not hands lightly on any man" are words that often resound in the ears and heart of your bishop. Often read and reread

the words of the ordaining prelate before he ordains to any of the seven orders of the Church and ever keep before you these words "With great dread, then, should so high a dignity be approached, and care must be taken that those who are chosen thereto should be recommended by divine wisdom, good morals and long observance of righteousness."

May the Queen of the Clergy place her mantle of protection about you to guard and preserve your purity, and may the daily reception of the Body of Christ with the constant observance of your seminary rule form in your souls the traits of the great High Priest Christ Jesus, who lovingly calls you to the altar and to the ministry of souls.

Yours very affectionately,

+ JAMES C. MCGUGAN,
Archbishop of Regina.

New York, September 10th, 1932.

(No. 36)

CHRISTMAS MESSAGE
1932

*To the Beloved Clergy, Diocesan and Religious
To the Religious Communities and
Devoted Laity of the Archdiocese
of Regina.*

DEARLY BELOVED IN CHRIST JESUS

Christmas, the loveliest feast of all the year, brings with it happy memories of loved ones and spreads abroad the sweet odor of Christ's charity. It is only natural therefore that your Archbishop, your spiritual shepherd and Father in God should turn in thought and affection to you all to wish every member of the Archdiocese priests, sisters and faithful a "Merry Christmas" in the best and purest sense of this age honoured greeting.

This year it is my privilege to send to every priest and religious community a special blessing from the Holy Father. Moreover, to bring the Pope's presence nearer still each Priest has the faculty to give the Apostolic Blessing to all who assist at his Mass on Christmas day. May this blessing of Pope Pius XI, transmitted to every corner of the Diocese, bring peace and consolation to the thousands of families upon the prairies who naturally on account of the prolonged period of depression look with anxiety to the future.

Let us lift up our hearts with holy joy and gratitude to the Infant Jesus who was wrapped in swaddling clothes and laid in a manger. On that holy night in Bethlehem a new spiritual and sublime standard of life, thought and action was given to man until the end of time. The Holy Family became the ideal, the law and copy of childhood, womanhood, and paternal duty. Innocence of children, purity of woman, chastity of man, poverty, honest toil, humble station, obedience and patience were embraced sanctified and taught by God Himself as precious and essential for our welfare here and hereafter. Let us take these lessons to heart and especially let charity the mistress and queen of virtues, reign in

our homes and hearts, that charity whose Godlike features are outlined by the Apostle St. Paul in these words:

Charity is patient—is kind
Seeketh not her own
Suffereth all things
Endureth all things

May the peace of Jesus Christ be with you all.

+ JAMES C. MCGUIGAN,
Archbishop of Regina

(No. 37)

CIRCULAR LETTER TO THE CLERGY AND FAITHFUL,
OF THE ARCHDIOCESE OF REGINA.

Regina, Sask.,
January 5th, 1933.

REVEREND FATHER AND DEARLY BELoved IN CHRIST

On September 17th, 1931, in a circular letter addressed to the Clergy of the Archdiocese of Regina, the following Ecclesiastical Law was very clearly stated:

"Therefore, we wish to state in a very formal manner under pain of disobedience to lawful authority:

(1) That although all priests have a right to the necessaries of life they cannot under pain of sin take their full salaries and leave other obligations unpaid. The debt on your parish is a primary debt and has first consideration.

(2) That no one (priest) may borrow any amount whatsoever even though the amount be small for parish purposes, whether from the bank or from private individuals without the written consent of the Archbishop."

As this grave and serious Ecclesiastical Law has unfortunately not been fully understood by a few parishes of the diocese, We hereby restate the law most emphatically and moreover declare that any parish priest or missionary who borrows money without the written consent of the Archbishop of the diocese is ipso facto suspended a Divinis. Any pastor who allows an overdraft of more than \$100.00 to accumulate is subject to the same penalty.

The general tenor of this law, found necessary to safeguard the financial standing and credit of the diocese and to prevent the creation of further burdens upon our dear people, has been communicated to the banks of the Province.

Moreover in order to help each parish priest and his lay councillors to finance during these most difficult times, it is our intention to demand a monthly statement from every parish and mission. The object of this statement is to help each pastor to finance in the best way possible and keep a check on every parish so that large deficits or fail-

ures to meet obligations may not be found at the end of the year.

The yearly review of diocesan activities and financial status of each parish and mission of the diocese will be published on February 2nd.

Begging God's blessings on you, I am,

Cordially yours in Christ,

+ JAMES C. McGURGAN,
Archbishop of Regina.

(This letter must be read from the pulpit of each parish church on the Sunday following its reception and in the church of each mission on the first Sunday on which Mass is celebrated thereafter. Any priest who refuses or neglects to read this letter in its entirety and give it its proper meaning is ipso facto suspended a Divinis.) J. C. M.

(No. 38)

CIRCULAR LETTER

Chancery Office, Regina, Sask

March 29th, 1933.

To the Reverend Clergy, Diocesan and Religious
of the Archdiocese of Regina.

REVEREND AND DEAR FATHERS

Passion Sunday April 2nd, marks the beginning of the Holy Year promulgated by Our Holy Father, Pope Pius XI., to commemorate the nineteen hundredth anniversary of the passion, death and resurrection of our loving Lord and Saviour Jesus Christ. By the call of the Supreme Shepherd of our souls we are therefore bound to sanctify, in a very special manner this year of grace and benediction which reminds us so vividly of the greatest event of all time, the shedding of the Precious Blood of Jesus Christ for our redemption. How the thought of Calvary and the outpouring of the life-blood of the Sacred Heart should make us sanctify our lives! How can my heart tolerate sin when sin has bowed my Saviour's head in agony, sin has torn His flesh at the scourging, sin has pierced Him with thorns, sin has nailed Him to the cross? Spontaneously comes to our lips that prayer that the Holy Father has made the watchword of the Holy Year "We adore Thee, O Christ, and we bless Thee because by thy Holy Cross Thou hast redeemed the world."

Although the favours of the Jubilee Year may be gained in all their fullness only in Rome and Palestine, we should not fail to observe such a memorable centenary at home by increased devotion and piety, by a healthy growth of Catholic Action and by making real sacrifices, offering them in union with the great Sacrifice of Our Lord and Master on the cross.

As a fitting beginning of the Holy Year, We ordain as follows:

1. That on Sunday April 2nd the Blessed Sacrament be

exposed for public adoration after the principal Mass in all parish churches and convents of the Archdiocese. The exposition should close with Holy Hour in the evening.

2. That Holy Week and especially Good Friday be observed with the greatest possible devotion and that every Catholic in the diocese approach the Holy Table on Easter morning.

Moreover, during the whole period of the Jubilee Year We ask you to encourage

1. Daily assistance at Holy Mass, which is the Sacrifice of the Cross renewed, prolonged and brought within our daily reach.

2. The pious exercise of the Way of the Cross which brings the Passion of Christ so vividly before our eyes and brings compunction to our sinful hearts.

3. Increased devotion to the Blessed Sacrament instituted on the eve of Our Lord's death as a pledge of His undying love for us, and to Our Blessed Mother, given us at the foot of the Cross in the person of St John "Behold thy Mother!"

It is possible that, at a later date, We shall be able to publish the list of those to whom the favours of the Holy Year will be extended outside of Rome under conditions prescribed by the Ordinary of the diocese.

(This paragraph may be read from the pulpit of parish churches on Passion Sunday, April 2nd.)

II.

Herewith you will find two copies of the faculties of the Archdiocese of Regina—one of which is for study and constant use. All other faculties given to any priest orally or in writing are hereby revoked. No priest has power to grant faculties to priests from outside the diocese. We will, however, gladly grant Our faculties to priests of adjoining dioceses whose parishes touch the confines of this jurisdiction, if We are requested to do so. No one may presume faculties, however, and religious priests transferred to other dioceses must apply anew for jurisdiction, if they return to the diocese of Regina. We ask you to study these faculties carefully so that you may know what powers you have and when you must apply to a higher authority.

III.

We moreover make the faculty sheet the subject of our Ecclesiastical Conferences for 1933. The cases for solution based on the faculties should be fully treated. Yet, apart from these cases, the whole list of faculties should come under discussion. Any doubt as to their nature or extent should be solved by writing the Chancery Office (Rev E. A. Vandeu) for the proper interpretation. We ask you to study them carefully bearing in mind that they do not, in any way interfere with the general rights, obligations and faculties, granted to parish priests, curates or confessors by the Code of Canon Law and the Decrees of the First Plenary Council of Quebec. The subject-matter for the examination of the Junior Clergy is published with the matter for the Ecclesiastical Conferences.

IV

We must redouble our prayers for sufficient moisture and good weather conditions in general, to ensure the blessing of a bountiful harvest so very necessary this year. Therefore. We prescribe anew the prayer already issued (Circular of September 17th, 1931) "O God whose Providence etc." and ask it to be said every Sunday before the sermon or at another suitable time. Each parish priest may, if he deems it fitting, recite each Sunday with his people the Litany of the Saints or any other form of prayer. Great care should be taken to sanctify the Rogation Days by following the spirit as well as the letter of the Sacred Liturgy. The all-important thing is to convince your people that they should pray without ceasing according to the wish of Christ Himself.

V

I again exhort you, dearly-beloved priests and co-workers in the Lord's Vineyard not to neglect your daily spiritual exercises, vocal and mental prayers, visits to the Blessed Sacrament, Holy Rosary and daily examination of conscience. In this connection I ask you to read from time to time extracts from these treasures of priestly piety -the works entitled "A Mes Pères" written by my beloved and venerated predecessor, Archbishop Mathieu, of holy memory. I particularly recommend the volume entitled "La Prière", "La

très Sainte Messe". "La Méditation et le Bréviaire". La dévotion au Chemin de la Croix" as especially suitable to the Holy Year. Please also read again my circular letter of September 4th, 1932, in this connection. Permit me to quote again the words of the Roman Pontifical: "Wherefore, dearly beloved sons, keep in your conduct a blameless, chaste and holy life. Know well what you are doing. Conform your lives to your ministry, and, as you celebrate the Mystery of the Lord's death, take heed that you mortify your members from all vices and lusts. Let your teaching be spiritual medicine for God's people, let the sweet savor of your life be a delight to Christ's Church, that by your preaching and example you may build up the house and household of God."

I beg God to bless you lovingly and to have you each of you and all of you—in His holy keeping.

Affectionately yours in Xto.,

† JAMES C. McGUIGAN,
Archbishop of Regn.

*MATERIA COLLATIONIS THEOLOGICAE
a Clero Archidioecesis Regnatenis in priore parte
Ann: 1933 disceptatura*

I.

Omnes facultates sacerdotibus Archidioecesis Regnatenis a Rime Ordinario tributae uberi disceptationi et studio subiectantur.

II.

CASUS

Joannes, sacerdos, rubricistarum non primipilus, facile omnes difficultates in sacro faciendo solvit, imo saepius servare ceremonias aut rubriicas parum curat. Quare (1) Sacre celebrat sine amictu, manipulo, cruce, candelis cereis, quia haec non statim sub manu veniunt. (2) Item celebrat cum primo occidente paramento cuiusvis coloris, etiam nigri, licet pro vivis celebret. Imo aliquando missam de regno legit, eamque vivis applicando. (3) Sacrum ideo celeriter peragit, ut intra quartam horae partem illud absolvat. (4) Facile omittit varia crucis signa, genuflexiones, orationes

seu commemorationes, Gloria, Credo, plura verba canonis, v.g., Sanctorum nomina. (5) Ordinarie etiam omittit preces ante vel post missam recitandas, seu in rubrica adnotandas pro praeparatione vel gratiarum actione, necnon singulas vestas induendo recitandas.

Hinc queritur

1. An, vel quomodo obligent rubricae quoad missam?
2. Quid in genere de Iosahne sentiendum?
3. An, vel quomodo in singulis peccaverit?

MATERIA COLLATIONIS THEOLOGICAE

in posteriore parte Anni 1933 disceptatura

I

Facultates sacerdotibus concessae altera vice sedulo considerabuntur.

II.

CASUS

Leonardus, simplex confessarius, cum dubia conscientia in sequentibus casibus absolvit (1) Bertham quae peccatum in se quidem reservatum cornuavit, sed cum advertentia dubia (2) Cayam accusantem peccatum de quo controversia habetur utrum reservatum sit, necne; (3) Rosaham confitenda peccatum de quo ipse dubitat an in tabella reservatorum jaceat, vel in accepta facultate contineatur.

Hinc queritur

1. An sacerdos in reservatione dubia absolvere possit licet et valide?
2. Quid faciendum confessario, si peracta confessione, dubius sit an jurisdictionem in tale peccatum habeat, necne?
3. Quid de Leonardo sentiendum?

III

CASUS

Henricus, sacerdos, scrupulis usque ad dementiam agitatus, videtur subi numquam satis exprimere verba consecrationis. Quare (1) solet ea plate dicere, mirantibus sacro assistentibus et obstupendibus, ac ter vel quater singula repetit sequenti modo "Hoc, hoc, hoc, est, est, corpus, corpus, corpus, meum, meum, meum." (2) Confessiones audiendo saepe dubitat an verba absolutorias

protulerit, et ideo ea pronuntiat et repetit. (3) Aliquando, si videatur ubi lapsus linguae non recte pronuntiassse ultimam syllabam verborum, eam solam repetit, v.g., "Te absolvo a peccati*tui*," ad errorum corrigendam addit "tis, tis," etc. (4) Quetues aliquam distractioinem in forma sacramenti preferenda patitur, ejus verba repetit.

Hinc quaeritur.

1. Quandonam forma repeti possit, vel debet?
2. Quomodo peccat, eam inutiliter repetens?
3. Quid de Henrico judicandum in variis casibus compositionis?

*THESES ET QUAESTIONES PRO EXAMINE A CLERO
JUNIORI ARCHIDIOCESSIS REGINATENSIS
SUBEUNDO, ANNO 1934*

THEOLOGIA DOGMATICA

(a) *De Sacra Missa*

- 1a.—Missa est verum et proprie dictum sacrificium Novae Legis.
- 2a.—Sacrificium Missae non solum latreuticum est et Eucharisticum sed etiam impetratorum et proprietariorum pro vivis et defunctis.
- 3a.—Omnes et soli sacerdotes rite ordinati sunt proprie iungendo ministri sacrificii Missae.

(b) *De Extrema Uincione*

- 1o.—Unctio est verum proprie dictum sacramentum Novae Legis a Christo institutum et a Sancto Jacobo—promulgatum.
- 2o.—Primarius effectus Extremae Unctionis est gratia confortans animam contra difficultates occurrentes in articulo mortis. Serundarius effectus est remissio peccatorum quae supersunt et possit.
- 3o.—Solus Sacerdos est proprius minister Extremae Unctionis.

THEOLOGIA MORALIS

I.—Notio Sacrificii Missae—Eius habitudo ad Sacrificium Crucis.

II.—Valor et fructus Missae—Applicatio fructus.

III.—Obligatio offerendi Sacrificium Missae pro aliis.

- 1) Ratione promissionis.
- 2) Ratione curae animarum.
- 3) Ratione stipendi.

IV.—Notio et effectus Sacramenti Extremae Unctionis.

V.—Materia et forma Extremae Unctionis.

VI.—Subiectum Extremae Unctionis.

VII.—Iteratio Sacramenti Extremae Unctionis.

Jus CANONICUM

I.—De Sacerdote Missae sacrificium celebrante—Cann. 802-813.

II.—De tempore et loco Missae celebrandae—Cann. 820-823.

III.—De Missarum stipendiis—Cann. 824-844.



(No. 39)

March 31, 1933.

*To the Reverend Clergy, The Devoted Religious
Communists, and the Faithful of the
Archdiocese of Regina.*

Deakly Believing in Christ Jesus

One of the saddest events in a Bishop's life occurs when a group of his faithful people come to beg for a priest—and he has none to send them. Their words sound in his ears, they ring and reverberate in his heart and like burning fires seem to sear his soul—yet he stands helpless. With the eyes of faith he sees little innocent hands stretch forth for the light of faith and instruction, vigorous youthful hearts throbbing beneath the ardor of their passions yearning for the bread of life and strength and he sees the souls of the life-tired and toil-worn sink into oblivion or despair as they yield themselves to death's relentless summons yet he must say I have no priest—at least, no priest who speaks your language. These words tell you dear people, how anxious your Archbishop is to provide priests for all his scattered flock.

We are today distributing a leaflet which tells how all of you can help to provide them. Let no family, if possible no person leave this church today without obtaining and preserving in his prayer book, a copy of this leaflet. Say the prayer for vocations, and say it often. Next Sunday a collection is being taken up everywhere for our Seminarians. While your Archbishop, with fatherly solicitude sympathizes with you in these days of want and misery, he hopes nevertheless that all will contribute something—each what little mite he can—for this most sacred and most urgent of works.

As you are aware, during the past year the Regina Clerical Seminary was opened in Regina. Many parishes contributed in kind to its maintenance. Mr. Geissner of Odessa made a bequest of \$1,000.00 to it. The last Seminarian Collection yielded almost \$3,000.00. All these generous acts have enabled us to carry on during the present year. And thus,

knowing your goodness of heart, we look to the future with less anxiety.

Asking God to bless you all and confiding this most important work to the "Queen of the Clergy", the Patroness of the Seminary, we trust that this work of providing the necessary priests shall continue.

Very devotedly yours in Xto.

+ JAMES C. MCGUIGAN,
Archbishop of Regina

(No. 40)

CHANCERY OFFICE,
REGINA, Sask., April 25, 1933.

To the Reverend Clergy, Secular and Regular of the
Archdiocese of Regina

REVEREND AND DEAR FATHER

JOINT PASTORAL

Herewith you will find a joint Pastoral Letter from the bishops of our Ecclesiastical Province. You will study it carefully and read it to your dear people on Sunday next. With perfect unity of action on the part of the hierarchy and your faithful co-operation, God will through Mary's intercession bless our efforts and solve the problems that harass us at the present hour.

MAY—THE MONTH OF MARY

You will notice that the bishops of the Province have made a solemn vow to propagate devotion to the Holy Mother of God. We have consecrated our clergy and faithful to the Queen of the Holy Rosary. I want you all, without exception, to consecrate yourselves, your parishes, your missions, your spiritual, social and temporal affairs to her. I ask you to preach the glories of Mary during the month of May to have special evening devotions in her honour, in which your children should have a large share, to arrange a special service on the last Sunday of the month when your children will crown her as our Queen, to propagate the simple devotion of the Rosary and to bring it back into the family life of our people. Take care especially to teach your children to revere, love and honour the Mother of Fair Love, the Protectress of the purity of the innocent, and the Refuge of Sinners as well. You may have already noticed that "Solid Devotion to Mary" is the intention of the League of the Sacred Heart for the month of May. Let us enter into the traditional spirit of this month with all our hearts.

A certain number of propaganda leaflets will be sent you to help foster devotion to Mary. Please distribute them to

your flock, so that the whole diocese may become a united family of Mary's children, singing her praises and confidently invoking her assistance during the lovely month of May.

JUNE, THE MONTH OF THE SACRED HEART—REGINA
EUCHARISTIC CONGRESS

As May is dedicated to God's mother, June is the month of the Sacred Heart—the month of fervent Eucharistic devotion. We ask every parish and mission to prepare for the feasts of Corpus Christi and of the Sacred Heart with all possible care and fervour. We desire to have three great general communions in the diocese within the month of June—on June 18th (Solemnity of Corpus Christi) for the success of catechetical work during the summer, for the preservation and propagation of the Faith and for increased devotion to our Eucharistic Lord, on June 23rd (Feast of the Sacred Heart) a communion of reparation for the spiritual welfare of our people, on June 25th for temporal favours: work for the unemployed, a good harvest and better price for farm products and the means to pay our church debts.

The annual Eucharistic Congress for the city of Regina will take place on June 25th, the Sunday within the octave of the Feast of the Sacred Heart. I ask the priests of the city of Regina under the direction of the Vicar General to organize this feast as a day of triumph for the Sacred Heart among our people. At the same time, I exhort other parishes to organize Eucharistic days in various parts of the diocese so that Jesus Christ may be more and more honoured and loved in the Blessed Sacrament of the Altar.

THE STUDY OF THE SOCIAL QUESTION

We priests should give considerable time to the study of the social problems of the hour particularly in view of the economic difficulties of our own people municipalities and Province. It is encouraging to note that study clubs have been formed here and there throughout the diocese. It would be a good idea for priests to band together for the purpose of studying the great Encyclicals of Leo XIII and Pius XI—*Rerum Novarum* and *Quadragesimo Anno. Rerum Novarum*.

has long been considered one of the most important documents of history. All improvements in labour conditions made since its writing have been directed along the lines laid down by the great Pontiff and economic policies have been consciously or unconsciously influenced by it. Pius XI's *Quadragesimo Anno* is a concise summary of the social teaching laid down by Leo XIII and an application of it to modern conditions. The clergy should be fully conversant with its principles embodied in these pontifical documents of such importance at the present time.

CATECHISM AND VACATION SCHOOLS

The contents of my Pastoral Letter on catechism written on May 15th, 1932 should be brought to the attention of the faithful on the first Sunday of May and even on successive Sundays if thought necessary. I ask you to redouble your zeal for the teaching of catechism. It is no exaggeration to say that thousands of our children will be lost to the Faith and to the Church if we do not so organize catechetical instruction that we may reach every baptized Catholic child—every Catholic family. Many Catholic families are out of touch with church and priest. The census returns of 1931 show that we have over 70,000 Catholics of the Latin rite in the diocese of Regina while parish returns give about 53,000. The discrepancy is enormous and clearly shows us that we still have a great work to do if we are to save our own people.

I shall later appeal to sisterhoods and seminarians to co-operate with you in this most sublime work of teaching religious truth. I would like to see the number of schools greatly increased this year. There is no reason why we cannot make this the great work of the summer months.

CLERGY RETREAT

The priests of the diocese are invited to make closed retreats this year. Three groups will be formed. These retreats will be held at Regina Cleri Seminary where fitting accommodation can be given 20 to 22 priests. The dates of the retreats will be June 26—30, July 3—7, July 10—14.

Will attend:

	First Retreat	Second Retreat	Third Retreat
Rev	M. Daley	J. Bois	B. Czakl
"	J. Foley	E. Dubois	P. F. Hughes
"	C. Filion	A. Fortin	Mgr. Jansen
"	T. Forrest	A. M. Ferland	J. C. Keshan
"	P. Gerein	Z. Garand	R. Koch
"	A. Gocki	A. Giguere	J. Kulczyk
"	P. Hyland	B. Ossand	E. Kwakman
"	J. Lukas	J. A. Levesque	A. Murray
"	G. Mulligan	J. A. Mignard	F. J. Ogle
"	A. McCollum	J. A. Morissette	F. Pander
"	L. Ostrowski	J. Pierot	R. Raptide
	A. J. Phelan	H. Poirier	J. Reindl
"	P. J. Bea	J. A. Theriault	C. Bauer
"	R. Honey	A. Tergouen	P. Scherr
"	A. Ryan	A. Gillet	P. Rautha
"	F. Schachtel	J. M. Heinrich	H. Theunissen
"	L. Shirley	H. Metayer	J. Vadus
"	J. J. Walsh	J. Wilson	J. P. G. Verst
"	J. E. Cahill	E. Vandeu	J. Wojnowski
"	L. Martin		A. Zimmerman

May I ask you personally to fervently enter into the May and June devotions. Nothing will better ensure for you the blessings of a happy and fruitful pastoral retreat.

Asking God to bless your ministry, I am,

Yours devotedly in Christ Jesus,

† James C. McGuigan,
Archbishop of Regina.

(No. 41)

**JOINT PASTORAL LETTER
OF THE ARCHBISHOP, BISHOPS AND ABBOT-ORDINARY
OF THE ECCLESIASTICAL PROVINCE OF REGINA**

JAMES CHARLES by the grace of God and favour of the Apostolic See Archbishop of Regina.

JOSEPH HENRY by the grace of God and favour of the Apostolic See Bishop of Prince Albert and Saskatoon.

LOUIS JOSEPH ARTHUR by the grace of God and favour of the Apostolic See Bishop of Gravelbourg.

SEVERIN, O.S.B., by the grace of God and favour of the Apostolic See Abbot-Ordinary of St. Peter's, Muenster

To the Reverend Clergy, Diocesan and Religious, to the Religious Communities of Women and to the Faithful of the Ecclesiastical Province of Regina

GREETINGS AND BENEDICTION IN THE LORD

DEARLY BELOVED IN CHRIST JESUS

Pastoral solicitude for the flock of Christ entrusted to Our care by the grace of God and the authority of the Holy See has prompted Us, the Shepherds of the four jurisdictions of the Ecclesiastical Province of Regina, to take common counsel and follow a uniform and united plan of action in a concerted and determined effort to solve the problems confronting our dioceses in these most difficult times. The general sorrow and anxiety which is our lot during these dark hours of the social and economic crisis moves us, therefore, to address to you this message of supernatural affection and prayerful encouragement and to point out to you the necessity of complete co-operation with your bishops in keeping intact the deposit of the Faith and in safeguarding the spiritual and temporal well-being of our parishes and religious institutions.

You are not without knowing, dearly beloved, that the

heavy hand of depression has fallen not only upon our farmers, professional men and indeed all wage earners but also upon our parish churches hospitals convents colleges and religious communities. Our dioceses in particular are encumbered by serious financial obligations incurred during the years of prosperity and development. In point of fact so heavy is the burden that only the closest possible co-operation between clergy and people under the direction of their Ordinaries, coupled with the spirit of economy poverty and self sacrifice can bring our present difficulties to a happy solution.

You are already aware dearly beloved that your Chief Pastors and the clergy in general are like yourselves, living in poverty. The necessity of the present hour brings us back to the ideal left us by Christ and practised by His Apostles in every age according to the words of St Paul "But having food and wherewithal to be covered with these we are content" (1 Thess 4: 11). The great source of anxiety for us is the question of debts incurred to build our churches and rectories and to further the spread of the Faith in our respective jurisdictions. It is true that in this we share the common lot of most of our faithful people who on account of the low price of wheat and other farm products find it exceedingly difficult to honour contracts made in more prosperous days. Add to this the terrible drought that has for three and in some districts four years completely paralysed the great southern plains of the Archdiocese of Regina and the diocese of Gravelbourg and the conclusion is easy to draw. In point of fact the general economic condition is so serious that our provincial government has been obliged to take steps hitherto unknown in our provincial history to protect debtors.

In as far as our Church debts are concerned We have a tradition of honour to uphold. We therefore feel much more keenly than private individuals or secular corporations the burden that is ours. Yet an acute is the economic crisis at the present hour that while it is our set purpose and determination to ultimately meet all our obligations We may be forced to ask our creditors to make certain concessions at least for a time.

Our priests religious communities and people must however all realize that they should despite adverse circumstances make supreme efforts and give unstinted co-operation to their bishops in the present crisis. The spirit of poverty

most characteristic—as indeed it does—our priests and religious. The most rigid economy must be adopted in the administration of parishes. No further borrowing can be tolerated in any of our dioceses and every legitimate means must be taken to reduce expenses of every kind to the strict minimum. In other words we must balance our budgets. Our priests must be generous in their sacrifices and our dear faithful people poor as they are must like our forefathers in the Faith give out of their poverty to ensure the existence of the Church in their midst. Such generosity and self-sacrifice will serve to bind bishops, priests and faithful more closely together and may be the way of Divine Providence to secure that union of hearts and sentiments which will mould the cosmopolitan units of our Catholic population of Saskatchewan into a strong and vigorous Church.

We Your Shepherds and Fathers in Christ sympathize from the depths of Our hearts with you in your present poverty and sorrow. In truth Our hearts bleed for you and in order to lighten the burden of debts that press so heavily upon our parishes We have not hesitated to become beggars for Christ in His mystical body. We are most anxious to continue to help you by living on the strict necessaries of life and by continuing to beg alms in your behalf. This should encourage you to unite in the spirit of Christian charity and sacrifice with your priests to do all you can to meet your parish debts. Let every pastor feel that he is, by Canon Law responsible for the temporals of his parish. Let the people unite with him in a noble determination to meet their parish obligations. It is evident that pastor and people fail in their plain duty when they leave the burden of paying interest and capital to their bishops, who in this country have absolutely no resources except those that by the law of the Church come from the parishes themselves. We realize that at the present time it is most difficult and in some cases impossible to fully meet your obligations, but you are bound in conscience to take the matter seriously and make special efforts. Then when you have done all that lies in your power We will continue as We have done in the past to become beggars for Christ in His mystical body to ensure the consolations of the Church for yourselves and for your children. We cannot fail to pay a tribute of praise and admiration to so many priests who have, in spite of their dire poverty, heroically stood by their people in the present crisis and

by their example of self-sacrifice, gained the undying affection of their Books. At the same time, We thank with cordial affection, Our faithful people in every part of this Province who have given so generously during these lean years to the cause of religion. This is the only Catholic attitude worthy of our forefathers in the Faith and of the first missionaries who planted the Faith and watered its first growth with their tears amidst poverty, hardship and self-abnegation of every kind.

All God's works are founded on sacrifice and prayer. The spirit of Christ is one of self-denial and mortification. It inspires courage to walk in the royal road of the Cross and to respond with generosity to this appeal of the Master "If any man come after Me let him deny himself, take up his cross and follow Me" (Matt XVI 24). We, Chief Pastors, priests, and people must now show by our own example that we do not aspire to a Christianity without penance, a forgiveness without atonement, or a heaven without Calvary. Let us show ourselves to be true disciples of the Divine Victim of the Cross. Remember that the Gospel is inseparable from the Cross and that the "Kingdom of Heaven suffereth violence" (Matt XI 12) and consequently let us accept with cheerful hearts the law of penance which for sinful man is a law of resurrection and of life (Acts XI, 18).

To sacrifice we must join the spirit of prayer and loving confidence in Divine Providence. "In Thee O Lord have I hoped. Thou wilt hear me O Lord, my God" (Ps. xxxvii, 16); "I have lifted up my eyes to the mountains from whence help shall come to me" (Ps. cxxi, 1). Let us turn to God with all our hearts in humble, confident, persevering prayer. To pray is to associate God to one's own life, to clothe oneself with His omnipotence, to put on His armour according to the expressive words of the Apostle (Eph. vi, 11). In your tribulation, call upon the Lord (1 Kings xxii 7); cry to Him and He will hear you because He is full of compassion (Exodus xxii, 27). Let us show special devotion to the Most Blessed Sacrament of the Altar where the Sacred Heart of Our Saviour remains day and night awaiting calling and welcoming those who come to visit Him in the mystery of His love. Let us increase attendance at daily Mass and multiply the number of daily communicants. Celebrate with great devotion in the

spirit of repentance and pious reparation the feast of the Sacred Heart and its octave according to the pressing invitation of our Holy Father (*Encyclical Misericordia Redemptoris et Consolati Christi Companionis*). Let us too, practice without ceasing a loving devotion to Our Blessed Lady the Queen of the Holy Rosary the glorious patroness of this Ecclesiastical Province of Regina.

The loving protection of Mary over our diocese under the title of the Queen of the Holy Rosary gives us supreme confidence and unfailing hope that through her most powerful intercession with her Divine Son God will bless our common efforts, save our dioceses and religious institutions and solve our pressing problems. It was with this most firm faith and serene abiding confidence that We your Fathers in Christ after a day of serious deliberation for your spiritual and temporal welfare have on the evening of April 5th consecrated together Our dioceses and Abbey to Mary God's holy mother in the chapel of the Regina Cleri Seminary. We have after reciting the rosary and litany of Our Blessed Lady placed Our beloved flock and Our common concernes spiritus, temporal and social under her maternal protection. More than that there on bended knees We have made a solemn vow to propagate without ceasing the devotion of the Most Holy Rosary throughout Our jurisdictions to keep with special solemnity the annual feast of Our Lady of the Rosary and to establish her confraternity in every parish and mission under Our charge. We know that your faith and piety will prompt you to help your Chief Pastors carry out this solemn pledge and We ask you even now and particularly during the month of May to fulfill the promise We have made in your name as in Our own.

With the utmost confidence in your co-operation, made meritorious by supernatural motives. We lovingly invoke upon you the blessing of Almighty God and again consecrate you Our most dear children to Mary our Queen and Mother "The grace of Our Lord Jesus Christ and the charity of God and the communion of the Holy Ghost be with you all Amen" (2 Cor 13:13)

Given at Regina, on the Feast of Our Lady of the Seven Dolors, the seventh day of April nineteen hundred and thirty-three, and appointed to be read in all the churches of the Ecclesiastical Province of Regina. Prior Albert and

Saskatoon, Gravelbourg and Muenster) and the chapels of Religious Communities on April 30th, the second Sunday after Easter of the same year

† JAMES CHARLES,
Archbishop of Regina.

† JOSEPH HENRI,
Bishop of Prince Albert and Saskatoon.

† LOUIS JOSEPH ARTHUR,
Bishop of Gravelbourg

† SEVERIN, O.S.B.,
Abbot-Ordinary of Muenster

By order of the Ordinaries of the
Ecclesiastical Province of Regina.

J. E. CASHILL,
Chancellor of the Archdiocese of Regina.

(No. 42)

CHANCERY OFFICE,
REGINA, SASK., May 8, 1933.

REVEREND AND DEAR FATHER,

There are in the Archdiocese of Regina two Catholic hospitals. The Regina Grey Nuns' Hospital in Regina and The House of Providence at Moose Jaw.

It is true that the purpose of a Catholic hospital is to care for sick bodies but this is after all only a means to secure opportunities to benefit souls through the influence of lives consecrated to God. Catholic hospitals should be and are some of our more efficacious centers of Catholic action. Catholic action not only among the patients but also by giving to its student nurses a solid Catholic training so that later these young ladies may continue spreading and teaching the Catholic principles which they received at the hospital.

For the spread of our Faith our hospitals are one of the most effective means at our disposal. Through them contact is established with many outside the Church. Their prejudices and false notions regarding the Church and her teaching are removed. A kindlier spirit is generated in their minds and hearts and the way is frequently opened to a study of the truths of Faith. It is to make this conquest of souls Reverend Father that I am writing to ask your co-operation. Once the opportunity is given you I know you will do your utmost to help our Catholic hospitals.

We are passing through difficult times, and we can say without exaggeration that one of the marvels of the day is to see our Catholic hospitals, despite the hard times, maintaining their work in the face of almost unsurmountable difficulties.

It is now an important moment in the history of our hospitals. It is during these difficult times that the sincerity of our claims is under trial. They are now confronted with what seems to be an excessive load of non paying patients. They are glad to help the sick, poor and unfortunate, but unless something is done they will not be able to continue.

Why do so many Catholic patients find their way to

hospitals other than their own?" Why are so many Catholics so indifferent about our Catholic hospitals and their works?

I feel that these questions are best answered by admitting that the work done in these institutions is not known and therefore not understood.

If every priest entered into a campaign of public education throughout the diocese, in order that every man and woman might have a better understanding of our hospitals, they would do much to better the position of these institutions.

The following information should be passed on to every Catholic.

(a) *Regina City Patients*

On May 3rd, 1932, the City of Regina agreed to set aside from their budget, the sum of \$16,000.00 to be used for the care of indigent patients in the Grey Nuns' Hospital. Under this agreement the cost of patients cared for during the year amounted to only \$2,500.00. Many Catholic patients have gone to hospitals other than their own, because they believed that if they were on relief, either civic or municipal, they could not go to the Sisters' hospital. But such is not the case.

If their doctor decides that hospital care is necessary, the patient must insist on going to the Sisters' hospital even though certain doctors might create various objections. Their doctor will then make necessary arrangements with the City Medical Health Officer.

(b) *Moose Jaw City Patients*

To date no agreement has been reached between the House of Providence Hospital and the City. It is hoped that the City of Moose Jaw will be able to do something for this hospital in the near future.

(c) *Patients from Rural Districts*

In every municipality there is either a doctor or a member of the council authorized to guarantee payment for hospital care. Before going to the hospital this written permission should be procured. Then is the time for our Catholic patients to insist upon going to a Sisters' hospital. No doctor can refuse the patient the choice of a hospital. It may be well to remind the patient that if further consultation is necessary in

the City before entering a hospital, that the patients here also are at liberty to enter the hospital of their choice.

It has been brought to our attention that in one case during the year 1922, different municipalities had incurred an indebtedness of \$22,500.00 with one Catholic hospital and only \$500.00 had been collected.

We know that most municipalities cannot meet their different obligations, nevertheless, we must use our influence to impress upon the proper authorities that the duty of caring for the indigent sick is certainly not the least among their obligations.

(d) Emergency Cases

To be admitted to the hospital neither city nor rural patients are required to present letters of authorization.

If for some reason or another, a doctor refuses to send his patients to a Catholic hospital, you would render a real service to the hospital authorities by notifying them at your earliest convenience. By explaining to your people these different facts, you will in no small measure co-operate to enable these institutions to continue their fine work.

I wish to take this opportunity of thanking the good Sisters for the kindness they have always shown to the clergy, and ask the priests to show their appreciation by doing all in their power to help in this wonderful but often not understood work of our Catholic hospitals.

Asking God to bless you, I am,

Yours devotedly in Xbo.,

† JAMES C. McGUIGAN,
Archbishop of Regia.

(No. 43)

May 12, 1933.

To Reverend Sisters of the archdiocese of Regina.

REV AND DEAR SISTERS

Last year you did wonderful work in helping to teach catechism to our scattered children of the prairies. I wish again to express my deep appreciation and gratitude for your cooperation in this work.

At the same time I exhort you, each and every community in the Diocese, to do everything possible to bring religious truth to the children within your reach during the coming summer. No work is more necessary, no work is more consoling, no work is so important for eternal life. I ask religious superiors to do everything possible to allow sisters, under proper conditions, of course, to go to different parishes or missions and help in this sublime work. There is no doubt but that there are thousands of children of Catholic parents without proper instruction. Yet the Precious Blood of Jesus Christ was shed for these dear souls, and thus year we are commemorating the nineteenth hundredth anniversary of this event. It should be a holy year for us in the sense that we should do all in our power to bring Christ's doctrine and love within the reach of every Catholic family each Catholic child I am sending you several copies of my Pastoral Letter on Catechism written a year ago. I ask that each individual sister be given a copy and that she read it carefully.

Begging God to bless your efforts for our dear children, I am,

Yours very devotedly in Xto,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 44)

May 12, 1933.

*The Members of the Catholic Women's League
Archdiocese of Regensburg.*

MY DEAR FRIENDS.

I wish first of all to express anew my appreciation and gratitude to each and every member of the League for the great work done last year through the Vacation School Movement.

This year I invite—and if I dare use a stronger word—exhort you one and all to renew and redouble your efforts in the same great cause "Solid religious instruction for every Catholic child in the Diocese" must be our motto, our ideal, our aim.

I need not go into details but I insist with all the emphasis at my command that we must not rest until every Catholic family, every single child is within reach of the teachings of Christ.

Vacation Schools should be multiplied this year. Perhaps through your aid one could be started in your mission even though you have no pastor.

Moreover it is my wish to establish the Confraternity of Christian Doctrine during the course of the year. This Confraternity will consist of a select group of men and women, volunteers for the great cause, who will consent to give their time, energy and supernatural love for children to the great work of teaching religion. Every subdivision should have one or several women capable of taking up this work. I have requested the Diocesan President to try to secure volunteers. Their names will be presented to me and I will give them a definite charge and commission in the name of the Church to do this work under the supervision of parish priests.

Once more I say that no more important work could be assigned to Catholic women than this. I am asking the Diocesan President to distribute copies of my pastoral letter on Catechism (May 15th, 1932) as widely as possible so that

the leading Catholic ladies of the diocese may be imbued with the desire of helping in the gigantic task of saving all our children to the Faith.

I beg God to bless you, and remain

Yours very devotedly in Xto.,

+ JAMES C. McGUNGAN,
Archbishop of Regina.

(No. 45)

August 16, 1933.

*To the Reverend Clergy, Diocesan and Religious,
of the Archdiocese of Regina.*

REVEREND AND DEAR FATHERS

You will receive, with this letter, a circular from the Diocesan Central Committee, in regard to our diocesan bazaar for 1933. As this is the major financial event of the year, I am taking this opportunity of writing you a word of encouragement, pointing out at the same time, the spirit that should animate this campaign.

First of all, I wish to thank you for the co-operation cheerfully given last year in a similar endeavour and to congratulate you again upon the success achieved. At the same time I personally wish to call your attention to the fact that every ticket sold by your parish or by outside friends is for your Parish. It will be used to pay your insurance, interest and other obligations and the balance will be sent back to you. Several parishes received a substantial cheque last year. Every cent, less expenses (relatively small) will be placed to your credit.

In addition, I think it well to add that your people may make all or any part of their contribution to the church by buying bazaar tickets. They would thus, by paying something to the church, run the chance of winning \$1,000.00, or one of the many prizes offered. There are many other features of the bazaar which we will try and bring home to you and to your people by a quiet publicity endeavour planned for September.

Let us try and enter into this work, for the good name and progress of the diocese, with enthusiasm. It may seem hard to stir up enthusiasm midst the depression but, when we look back over the past two years, we have every right to be both thankful to God for His favors and to be able to meet our obligations in 1931 and 1932 is a real achievement and is due to the loving kindness and protection of our Blessed Mother Mary in whom we have placed our entire

confidence in her we again place our abiding trust.

Human agencies must, however co-operate with the heavenly blessings. You are fully aware of the fact that, during the past two years, I have been absent for long periods from the diocese begging in churches and from door to door in the cities of Toronto and Montreal as well as in many other parishes where I was allowed to collect. It has been a very painful and humiliating work but as I look back upon it I am glad to have done it. It has given me courage to face the future with confidence and I know it has helped to give you strength and courage to carry on the daily grind and try to do what you can for the great cause.

This year it is not possible for me to do as much as in 1931 or 1932. I cannot face the same friends with the same appeal so soon again and I have already made the rounds of most of the larger parishes of the East. Already much has been done this year. Yet, we count on your willing and enthusiastic cooperation to crown the work. We should obtain more from the country parishes this year where God has blessed us with a crop. I will contrive to do all I can outside the diocese and I know our Lady will help me.

Now I know and understand very well that at times you feel you can do nothing and that the problem cannot be solved. It has been solved during the two hardest years of our history. Our Queen and Mother has given us the means to solve it. Let us try again. We will have the satisfaction of knowing that we have wished to pay our just and lawful debts and of upholding the glorious traditions of the church. Moreover let us all realize once and for all that our creditors belong to the poorer class and gave their money to the Church with absolute confidence with a Faith more than natural in the safety of an investment made for the things that pertain to God. If you could only read the pleading letters that come to the Chancery Office from widows, guardians of orphans and simple religious folk who look to us with confidence to meet their interest regularly you would understand just how our heart is torn between the distress of our own people and the cries of the poor for their daily bread. I feel sure that a special blessing will be with us if we continue to do our utmost and that we shall reap in joy where we have sown in sorrow and tears.

Keeping thus in mind and with the heroic efforts of the past ever before us, we will all enter into the Fall campaign with the best of good will, courage and enthusiasm. Remember again that many parishes in dried out and hopper-infested districts will not be able to do all they desire. What I ask is your good will and hearty co-operation. If each of you gives that the blessing of Heaven will fall upon us and success is assured. More than that I do not ask and, if you love God's Church less than that you will not royally give. Present the matter to your people in a reasonable and appealing way speak to them from the heart and they will do what they can.

There is no doubt whatever that the clergy of the diocese, especially after the explanations given at this year's retreat understand the situation better than ever before. You know the anxiety of the Holy See and the whole hierarchy of Canada in regard to the afflicted dioceses of Saskatchewan. You know full well the blessings that our Lady of the Rosary has showered upon us even in the depths of the depression. Let us then in God's name, with abiding faith and confidence launch into the deep and show the real spirit that animates the peerless clergy of Regina.

The spirit of the campaign is charity, co-operation, good will and sublime confidence in our Lady for final success. No harshness with out dear people, no spirit of indifference, no criticism of the great endeavour for God, for our Lady, for the Church! This is the winning spirit, the spirit of Christ the spirit of this diocese.

Please say three Hail Marys and the Salve Regina at the foot of the altar, before you start Mass, for the success of this work, from August 15th to November 16th.

May God bless, keep and sustain you all

† JAMES C. McGUGAN,
Archbishop of Regina.



(No. 46)

August 15, 1933.

Absolutely Personal and TO BE SHOWN TO NO ONE.

DEAR REVEREND FATHER

Before leaving for the East, I feel it necessary, for the religious peace of the city to give a line of conduct—a mode of action—concerning the situation which has arisen in regard to the refusal of the Board to hire sisters.

While the Board was evidently wrong in not acceding to the legitimate request of St. Mary's Parish and myself, I feel that we the clergy, have a lesson to learn from the incident which we must not forget. Rightly or wrongly, a large body of our people in all parts of the city blame the clergy

- (1) for planning to ultimately supplant all lay teachers by sisters.
- (2) for fomenting opposition to lay-teachers as if sisters and lay-teachers were opposed to one another. We must be pro Catholic teacher, both religious and lay.
- (3) for indiscreet and uncharitable talk about certain individual teachers.
- (4) for studiously avoiding to show courtesy, kindness and confidence to the lay-teachers in the schools.

While doubtlessly these accusations are exaggerated and perhaps without solid foundation we must henceforth be on our guard to make the following points clear:

- (1) The clergy are not for sisters as opposed to lay-teachers but desire to have a certain number of sisters in each school and parish for obvious reasons — the strengthening of the Faith of our children and the general good of the parish.
- (2) No word or act of ours must foment opposition to lay-teachers in such or imply that they have not the confidence of the clergy. This is a wrong attitude.
- (3) Each priest should meet his teachers and by the kindness, courtesy and confidence he shows them, make them apostles for the Church's cause.

- (4) On account of the tension caused by the recent misunderstanding, no priest should talk uncharitably or indecorously about the faults of individual teachers.
- (5) If we wish to obtain what we feel is necessary for the well-being of our children, there must be no inconsiderate criticism of School Board or teachers.

Anti-clericalism, religious indifference and mutual distrust between clergy and laity are fomented by every incident like the one that has unfortunately happened, much to my sorrow, in our city. All this spoils the Catholic Spirit and united Catholic Action.

I am absolutely convinced, after a week of reflection and prayer, that a final settlement of our school difficulties—if such can be arrived at—will be attained by a pacific conquest and by showing no animosity to lay-teachers. We must make apostles out of them and convince people, School Board and teachers of the reasonableness of our stand and of our determination to succeed by the most reasonable methods.

Let us show the virtue of Christ in everything we think and say and do in regard to our schools, and, even though we have been wrongly turned down in the present instance, we must not cease to quietly work for the desired end but without vituperation or unconsidered words.

I feel sure that any other line of action would be entirely wrong and opposed to the best interests of our children and the peace of the Church which are the only things we all have in mind.

Please be careful to conform yourselves to this "modus agendi."

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 47)

A MESSAGE FROM YOUR ARCHBISHOP

September 12, 1933.

To every Faithful Member of My Flock

BELOVED CHILDREN IN CHRIST JESUS

The diocese of Regina and in particular your own parish is making great and heroic efforts to meet its obligations this fall. In 1931 and 1932 I have personally begged in many parishes in the East and have even gone from door to door in the cities of Toronto, Hamilton, Montreal and Ottawa begging from individuals of our Faith whom God has blessed with the goods of this earth. This I did to secure funds to keep our churches open, to help pay interest on the debts of parishes which could not pay for themselves, to pay for the education of our Seminarians, to help priests in dried-out areas to carry on and to bring religion to thousands of scattered Catholics through the Vacation School Movement. This year I cannot do it, because I cannot again appeal to the same friends and I have already made the rounds of the larger Eastern Parishes.

This year therefore, I appeal to you for a great united cooperative endeavour on behalf of the Church which you love and the Faith which is God's free gift to you. I appeal:

1. to every man, woman and child who has a job.
2. to farmers whom God has blessed with a crop.
3. even to the poor who gladly give the widow's mite and receive it back many times multiplied.

I need hardly tell you that your help is needed:

1. to pay for coal to heat your church.
2. to pay insurance on your church.
3. to pay interest on your parish debts.
4. to help lonely missionaries in dried-out areas who cannot carry on without you.
5. to help give your pastors the essentials of life.
6. to help educate our future priests.

I do not ask the impossible but I ask for real loyalty.

cooperation and that enthusiasm which brings success. I do not ask great amounts from anyone, but something from all who can help in any way.

You will help:

1. by paying your dues to your church and pastor
2. by paying your pew rent.
3. by paying your arrears.
4. by faithfully using your envelopes. I especially request all farmers who have been blessed with a harvest to give a small percentage of it back to God, to the Church, to charity.

I moreover appeal to everyone men, women and children to loyalty and joyfully cooperate with your pastors in the GREAT DIOCESAN BAZAAR. Pray and work for success and the Lord will reward you beyond your hopes.

I again appeal to each and all of you in God's name, in the name of your church, in the name of loyalty to your diocese, to do what you can for the great cause of religion. Thus, under the guidance of the Queen of the Holy Rosary, with the united cooperation of all of you, the Diocese of Regina will maintain and advance the Kingdom of God in our midst and bring peace and happiness and eternal salvation to you, to your homes, to your families.

May God bless our united endeavour for the Glory of His name.

+ JAMES C. McGUGAN,
Archbishop of Regina.

P.S.—Circulars concerning the subject of this letter are being distributed today. I would ask all the faithful to take them home and to reflect upon their duties as they are outlined in them.

PP.S.

REVEREND AND DEAR FATHER

You should communicate the substance of the above letter to your people or read it to them either next Sunday or the following Sunday as you see fit. Moreover, you should see to it that the dodgers that you receive be widely distributed in your parish. We are gradually developing a diocesan spirit and with this spirit in every parish our difficulties will grow less and less.

(No. 48)

CIRCULAR LETTER

Chancery Office, Regina, Sask.

September 8th, 1933.

*To the Reverend Clergy, Diocesan and Religious, and
to the Religious Communities of Women
of the Archdiocese of Regina,*

DEARLY BELOVED IN CHRIST JESUS

I wish to bring to your attention certain matters of importance both for yourselves and for those committed to your charge. They are

1. The Holy Year-Conditions of gaining indulgences and graces of the Jubilee.
2. The Month of the Holy Rosary
3. Confraternity of the Rosary
4. Parish Retreats
5. Faculties for blessing beads and religious articles and of attaching indulgences thereto.
6. Diocesan Catechetical Examinations.
7. New Indulgences.
8. Diocesan Bazaar
9. Regina Cleri Seminary.
10. Propagation of the Faith
11. Appointment of Deans, Ecclesiastical Conferences, Spiritual Life.
12. Relief and Charitable Assistance to the needy

1. THE HOLY YEAR

As announced to you in Circular Letter No. 38 issued on March 25th of this year Our Holy Father Pope Pius XI inaugurated a Jubilee Year extraordinary beginning on Passion Sunday last (April 2nd) to commemorate the nineteen hundredth anniversary of the passion, death and resurrection of our loving Lord and Saviour Jesus Christ. By this call of the Supreme Shepherd of our souls we are asked to sanctify, in a very special manner, this year of grace and bene-

dictum which reminds us so vividly of the greatest event of all times, the shedding of the Precious Blood of Jesus Christ for our redemption. The Supreme Pontiff has given us as the watchword and inspiring motive of the Holy Year this familiar prayer "We adore Thee O Christ and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world."

In his first letter "Quod Nuper" on the Jubilee Year, He sets forth in very simple though impressive words the wealth of spiritual riches given us by God nineteen centuries ago. He says "For the usefulness of everyone We should like here to examine at least briefly the series of these divine benefits from which springs also that true civilization which we enjoy and in which we glory that is, the institution, in the Supper of the Lord of the Holy Eucharist and the distribution of It to the Apostles who were initiated into the order of priests with the words 'Do this in commemoration of Me' the Passion of Jesus Christ His Crucifixion and Death for the salvation of men Mary the Virgin at the foot of the Cross of her Son made the Mother of all men then, the admirable Resurrection of Jesus Christ the sign and certain security of our own resurrection then the power granted by Him to the Apostles of remitting sins, the true primacy of jurisdiction confided and confirmed to Peter and his successors and finally the Ascension of the Lord the Descent of the Holy Ghost the Paraclete and the first preaching of the Gospel accomplished in a prodigious and triumphant manner by the Apostles.

Beloved sons, what other centenary should be holier or worthier of celebration? From these wonderful events and divine gifts with which the earthly life of Jesus Christ alone emanates to us that life which is the true life and arises a new era for all humanity."

I therefore again exhort you to frequently bring home to your people the fruits of the Redemption and urge them (1) to frequent assistance at daily mass (2) to often make the Holy Riteuse of the Way of the Cross (3) to foster an ever increasing love for the Blessed Sacrament (4) to increase and multiply devotions in honour of the Blessed Virgin Mary bequeathed to us by Our Lord as His last gift and treasure when, turning to St John, he said "Behold thy mother"

Moreover, through the great generosity of the Supreme Pontiff, many persons unable to make the pilgrimage to Rome and there fulfil the conditions laid down, may do so at home by complying with certain conditions laid down by the Ordinary of each diocese. For your convenience, we will set forth these conditions as succinctly as possible for this diocese.

A Those who may gain the indulgences at home

- (a) All sisters of the religious communities fo the diocese as well as their novices, postulants and boarding pupils (not day pupils)
- (b) All girls or women living in "homes."
- (c) All Catholics detained in prisons or reformatories.
- (d) All detained by sickness or poor health from going to Rome.
- (e) All doctors, nurses and others who continuously serve the sick in hospitals.
- (f) Those entrusted with the correction and overseeing of reformatories.
- (g) Workmen who by their daily labour earn their livelihood and cannot leave it for the necessary time to make the pilgrimage to Rome. Most of our farmers come under this category with their wives and families.
- (h) All who have completed their seventieth year

B Conditions of gaining the Jubilee Indulgences in the diocese of Regna

- (1) A worthy confession and a renewal of fervour in striving after Christian perfection.
- (2) The fervent reception of Holy Communion.
- (3) Prayers for the intention of the Holy Father, the "Our Father", "Hail Mary", Glory be to the Father", five times or equivalent.
- (4) Four visits to any church, public or semi-public chapel with the intention of gaining the Jubilee Indulgences. On the occasion of each visit the following prayers should be recited
 - (a) Before the Altar of the Blessed Sacrament, the "Our Father", "Hail Mary" and "Glory be to the Father," six times.

- (b) Before the Crucifix recite the "Apostles' Creed," "I believe in God" and add "We adore Thee O Christ and we bless Thee because by Thy Holy Cross Thou hast redeemed the world."
- (c) Before a statue or image of the Blessed Virgin, recite the "Hail Mary" seven times to commemorate the seven sorrows and add "Our Lady of the Seven Sorrows pray for us."
- (d) Should anyone not be able to remember these prescribed prayers, let him pray to Our Divine Lord and to His Blessed Mother by the devout recital of five mysteries of the Rosary.

(5) The fifth condition is to contribute an alms to a pious work. In this diocese the alms should go to the education of ecclesiastical students or to help someone in distress, i.e. to help someone poorer than yourself in the name of Christ. The alms may be given in money or in food. Poor people and the faithful in dried-out areas are exempted from this condition.

(6) In cases where the visits cannot be made, confessors may substitute certain prayers and pious works, e.g. the recitation of the Rosary and an alms as above.

C Faculties of Confessors

All priests who hear Jubilee confessions, i.e. the confession made in view of gaining the Jubilee indulgences have special faculties to absolve from (1) All sins and censures reserved to the Holy See "impliciter" or "speciali modo." (He may not absolve from the four censures *specialissimo modo* reserved to the Holy See.)

(2) All censures reserved to the Ordinary. An exception is made from censure attached to formal heresy for which absolution cannot be given except in the ordinary way and under the usual conditions.

Confessors of religious women have, moreover, faculties to dispense from private vows made by nuns after solemn profession, also the power to dispense from all private vows even though taken under oath by sisters of Congregations with simple vows by commuting such vows into other pious works easy of fulfilment. Vows reserved to the Holy See and

years whose dispensation would turn to the detriment of a third person cannot be dispensed or commuted.

D. Importance of gaining indulgences

It would seem that the great majority of our people can and therefore should gain the indulgence of the Jubilee Year in order to give them every opportunity of gaining the Indulgence I suggest that these pious exercises be made in common by special services in city and village churches and in connection with a parish mission or The Forty Hours Devotion in the country parishes.

The Jubilee Indulgences may be gained *tollis quatuor*, i.e. as often as these conditions are fulfilled.

2 THE MONTH OF THE HOLY ROSARY

On April 6th last the Archbishop, Bishops and Abbot of the Ecclesiastical Province of Regina solemnly dedicated their dioceses to Our Blessed Mother under the title of Queen of the Holy Rosary She is our special protectress, the patroness of our Cathedral Church the Queen and Mistress of our diocese It is she the Queen of the Rosary who has, despite most unfavorable conditions, solved our pressing diocesan problems during three of the hardest years in our history I would be her most ungrateful son and subject if I did not publicly proclaim my undying gratitude to her for her motherly care and protection during the trials and hardships of the years that are gone In her, our life, our sweetness and our hope I place all my confidence and one more I consecrate myself, my clergy religious communities, and my whole flock to her Our Mother and Our Queen Therefore, dear brother-priests and devoted sisters, I want you to promote by every means within your power devotion to the Rosary Say it yourselves day by day with love and devotion Teach those under you to do likewise.

The Feast of the Most Holy Rosary (October 1st), except for the Cathedral Church (October 8th) should be celebrated with special devotion throughout this diocese There should be a general communion in every parish All services on this day should be made as beautiful as possible and a procession should be organized during which the statue of Our Lady should be carried and suitable hymns sung Nothing will so impress our children or lead them to piety as

surely as tender love towards Our Lady, which is fostered by pious, well-prepared devotion in our churches.

Let every pastor carefully prepare and fervently preach a practical sermon on Our Lady on Rosary Sunday. Enter into the October devotions with childlike love and spiritual enthusiasm and leave nothing undone to spread far and wide and reintroduce into our Catholic homes the sweet, the inspiring, the salutary devotion of the Most Holy Rosary.

3. CONFRATERNITY OF THE ROSARY

In accordance with the solemn promise made to Our Queen and Mother, it is my wish that the Confraternity of the Most Holy Rosary be canonically erected in every parish. I know you will undertake this work as a labour of love. I have already written to the Dominican Fathers for the necessary diplomas and hope that one of them may undertake this great work in this diocese in October. I trust that within a year every parish and mission will have its confraternity and that Mary's sweet name may be more and more loved by you and our dear people.

4. PARISH RETREATS AND MISSIONS

Many parishes have not had a spiritual retreat or mission for some time. I ask all of you to try and have a good relation preached in your parish this fall or next spring and summer so that within a year the whole diocese will have had the blessing of a renewal of spiritual life through the help of a good missionary. Before any mission is arranged for the name of the preacher must be submitted to me for approval and for the necessary faculties. If several neighboring parishes could arrange for the same missionary during consecutive weeks expenses would be reduced and more effective work accomplished.

5. FACULTIES TO BLESS AND ATTACH INDULGENCES TO BEADS AND OTHER PIOUS OBJECTS

Priests who before 1933 belong to The Society of Adoring Priests or other pious associations, retain all the faculties and privileges which they received at the time of their inscription into these societies. New members, cannot receive these privileges and application for faculties will have to be made to Rome through the Chancery Office.

6. DIOCESAN CATECHETICAL EXAMINATIONS

The annual diocesan Catechetical Examination will be held as last year on the Feast of Christ the King. As last year there will be two sets of prizes. Grades IX to XII, Pope Pius XI, prizes—\$25.00, \$15.00 and \$10.00. Grades VI to VIII, the Archbishop of Regina prizes—\$25.00, \$15.00 and \$10.00.

I am anxious to see all parishes without exception participate in the annual examination. All depends on the interest and zeal of pastors whose duty in this matter is clear and cogent. Details of arrangement will be sent you by the committee at a later date. Pastors and teachers should note carefully.

- (1) That only pupils of High School grades are this year and henceforth eligible for the Pope Pius XI prizes. Students in arts are excluded. Hence only pupils of grades X, XI, or XII of this year may write the Senior Examination.
- (2) Pupils of Grades V, VI, VII or VIII (of last year) i.e. grades VI, VII, VIII or IX of this year may write the Junior Examinations and compete for the Archbishop of Regina prizes.
- (3) Pastors, Sisters and teachers must be scrupulously conscientious as to the grades of their pupils, and the presiding examiner (the parish priest) should see that no help whatsoever is given the pupils who write. Please announce this from your pulpit.

7. NEW INDULGENCES

I wish to bring to your attention the following indulgences recently granted by the Sacred Penitentiary.

- (1) A Plenary Indulgence to all who assist at the Holy Hour under the usual conditions. Confession, Communion and prayers for the intentions of Our Holy Father the Pope. It would therefore be well to close the Holy Hour by reciting five times the "Our Father," "Hail Mary" and "Glory be to the Father," for the intentions of the Sovereign Pontiff.
- (2) A Plenary Indulgence is granted to priests who recite the Divine Office before the Blessed Sacrament and a partial indulgence of five hundred days for each canonical hour thus recited *coram Sanctissimo*.

- (3) Only one Plenary Indulgence may be gained for the pious exercise of the Way of the Cross "totes quietas"
- (4) It should be noted that during the Holy Year we cannot gain the ordinary indulgences for ourselves but only for the suffering souls in purgatory. The following are exceptions to this rule
 - (a) Indulgences to be gained at the moment of death.
 - (b) Those granted for the recitation of the Angelus or the Regina Coeli.
 - (c) The indulgences granted those visiting the Blessed Sacrament during the Forty Hours devotion.

8. 'DIOCESAN BAZAAR'

I again ask the clergy and religious communities to take a keen interest in the Diocesan Bazaar. Its success depends upon your spirit of good will, co-operation and enthusiasm. This annual event should help to foster a progressive diocesan spirit and make for healthy emulation between parishes which will redound to the credit and good name of the Church.

9. REGINA CLERI SEMINARY

The Regina Cleri Seminary will open its doors to our Theological students on September 14th, Feast of the Exaltation of the Holy Cross. The financing of this ecclesiastical institution is a grave problem. Last year many parishes and some individuals helped very considerably by supplying food-stuffs such as butter, eggs, potatoes, vegetables, meat and flour gratis. I ask you to quietly and effectively continue this same good work. Please have everything directed to the Seminary c/o Rev Frank Gerein, D.D.

The arrangement with the Franciscan community is as follows. The diocese must pay \$25.00 per month for each ecclesiastical student. However, the food-stuffs sent in are valued at country prices and are deducted from the monthly bill. Thus, by sending in provisions, you help the diocese as well as the Franciscans very considerably.

10 PROPAGATION OF THE FAITH

Our Holy Father, the Pope of the Missions has again urged the Bishops of the world to leave nothing undone to promote by every means within our reach the pious work of the Propagation of the Faith. In this connection I refer you to my letter dated September 17th, 1931. I now ask you all to enter into the spirit of this wonderful missionary endeavour and co-operate with Rev Justin Heinrich of Claybank in making this undertaking a real success in the diocese this year. To aid you, the following directions should be carefully followed.

- (1) Every family should be given special envelopes to be sent you by Father Heinrich for the Propagation of the Faith Collection.
- (2) Sunday, October 22nd is Mission Sunday this year. Note directions and privileges Page 181, Diocesan Ordo.
- (3) A strong well-prepared sermon on the missions should be preached on Sunday, October 15th, at all Masses.
- (4) The collection should be taken up on Mission Sunday, October 22nd, and sent directly to Rev Justin Heinrich, Claybank.

(To be read from the pulpit before the Mission Sermon on October 15th.)

11 RURAL DEANS, ECCLESIASTICAL CONFERENCES; SPIRITUAL LIFE

I have recently appointed Very Rev J Bois and Very Rev Charles Sauner, D.D., deans of their respective districts with the duties, responsibilities and privileges laid down in Canons 445—450. It is my desire to appoint others in various parts of the diocese when it can conveniently be done. These two priests are men of priestly virtue and learning. Their wide experience should be a great help to their brother-priests in the work of parish administration.

All priests should attend the Ecclesiastical Conference in his own district and contribute to its success by careful preparation of the subject matter. Moreover, neighboring priests should be glad and happy to visit one another, to foster that spirit of fraternity which helps to promote priestly ideals, and to form a real diocesan spirit.

I once more exhort you to be faithful to the spiritual exercises demanded by Canon 125, to make the Eucharist the great orbit about which you live and move and have your being to diligently prepare for Mass, to say it fervently and to make a fervent thanksgiving. Be faithful to your weekly holy hour and remember that we are priests for the Eucharist signed and sealed by the indelible mark of Christ's own priesthood, which brings with it the most stringent obligations to sanctity and holiness of life. "Sacerdotes tui in duantur iustitiam" "Let thy priests be clad with holiness" and "Munda vobis qui fertis vas Domini" "Be ye clean ye who carry the vessels of the Lord" are warnings of Holy Writ which should continually ring in our ears and strike a responsive chord in our priestly hearts. Otherwise we are but "sounding brass and tinkling cymbal" and wholly unworthy of the truth which Christ and His Church have placed in us.

12. RELIEF AND CHARITABLE ASSISTANCE TO THE NEEDY

I wish to encourage and approve the movement on foot in the Province by which various church organizations are collaborating with civic and provincial authorities in bringing relief and charitable assistance to our fellow-Catholics and fellow-citizens in the dried-out areas. A large part of our diocese has been blessed by a good crop while another large portion is again in suffering and in want. I encourage the faithful of those districts which have been blessed by Divine Providence to vie with one another in aiding their afflicted brethren. Monsignor Janassen, my devoted Vicar General will represent me in this matter and direct the relief movement within the diocese. Please lend him every aid and comply with his wishes and directions.

I beg God to bless you one and all, to sanctify your lives and to have you ever in his holy keeping.

Yours very devotedly in Christ,

+ JAMES C. McGURK,
Archbishop of Regina.

(No. 49)

September 13th, 1933.

REVEREND AND DEAR FATHER

In order to try to promote activity and cooperation throughout the diocese this fall, I am asking several priests to visit different parishes and to discuss conditions with the pastor and the people. I wish you all to cooperate wholeheartedly with the priest who goes to visit you. He goes in my name and the only purpose is to help you.

Moreover, the Dominican Fathers of Prince Albert are undertaking the work of establishing the Confraternity of the Holy Rosary in this diocese. They will be busy all the month of October in Regina and Moose Jaw and surrounding parishes. During the month of November I would like to see them visit as many of the country parishes as possible. After November this work might have to be interrupted and left until next spring.

The following is the list of priests who will visit various parts of the diocese and the places assigned to each. The date of the visit will be arranged between the visiting priest and the pastor.

His Grace, The Archbishop

September 17 Sedley
September 24 Candiac
October 1st Moose Jaw
" 22nd Ituna
" 29th Weyburn

Rt. Rev. Msgr. Janssen

Claybank & Spring Valley
Esterhazy
Estevan
Marienthal
Grayson
Landshut & Langenburg
Lemberg
Southey

Rev. J. E. Cahill

Melville
Pangman
Quinton and Raymore
St. Andrew's and Moosomin
Broadview and Whitewood

Very Rev. J. Ross

Bellegarde
Cantal
Storthoaks
Wauchopé

<i>Very Rev. C. Sauer</i>	<i>Rev. P. F. Hughes</i>
Balgownie	Montmartre
Kendal	Benson
Kronau	Odessa
Maryland and Landau	Vibank
	Windthorst
<i>Rev. J. C. Keohan</i>	<i>Rev. E. A. Yandell</i>
Kenaston	Dumas
Davidson and Craik	Kennedy and Wawota
Lestock	St. Hubert's
Marquis and Thunder Creek	Forget
Rosetown	Mutrie
	Wolseley
	Lebret and missions
<i>Rev. P. J. Rea</i>	<i>Rev. L. Szczesniak,</i>
Simpson	Yorkton and missions
<i>Rev. J. Vadas</i>	<i>Rev. O. McMahon</i>
Hungarian Missions	Eaton
	Broderick and missions
	Kindersley

Again I ask you to place your wholehearted support in this movement.

Yours very devotedly in Xto.,

† JAMES CHARLES
Archbishop of Regina

(No. 50)

CIRCULAR LETTER

LET US THANK MARY, OUR MOTHER!

Chancery Office, Regina.

November 16th, 1933.

*To the Clergy, Religious Communities, and Faithful
of the Archdiocese of Regina.*

DEARLY BELOVED IN CHRIST JESUS

The success of our diocesan bazaar has surpassed our fondest hopes and has brought with it the blessing of loyalty co-operation and unity of action from every corner of the diocese. I have been deeply touched by the magnanimous and generous spirit of clergy, religious and faithful, and wish to thank you without delay, for your spirit of sacrifice and most loyal co-operation. It is more than evident that God blesses the spirit of diocesan solidarity. May He reward you as only He can.

But there is one to whom we owe a very special debt of gratitude. It is Our Lady, Our Queen, Our Mother the Blessed Virgin Mary. No one, perhaps, knows as well as I, how visible, how tender, how unceasing has been her watchful care and loving protection over us and our diocese, which has been consecrated to her. Therefore, let us again humbly offer her the tribute of our love and thank her most deeply for her motherly interest and queenly patronage. To make this mark of gratitude effective, I ask every priest in the diocese to offer Holy Mass once in her honour as a token of loving gratitude.

Moreover I direct that you add three "Hail Marys" and the "Hail Holy Queen" to the usual prayers after low mass from now until December 8th, the Feast of the Immaculate Conception. "In thanksgiving to our Mother and Queen," let us celebrate that glorious feast of her immaculate purity with great piety. Please invite all the faithful to receive Holy Communion on Sunday, December 10th, as a testimony

of public gratitude to her who is, in all truth, "our life, our sweetness and our hope." Let us fully acknowledge her queenship over us and teach without ceasing the beauties of her Rosary to all those whom our lives influence.

Once more I thank you, each and every one, and, consecrating you anew to the Queen of the Holy Rosary, I invoke the blessings of Heaven upon you and those dear to you.

Gratefully and devotedly yours in Christ,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 51)

JOINT PASTORAL LETTER

OF THE ARCHBISHOP, BISHOPS AND ABBOT-ORDINARY
OF THE ECCLESIASTICAL PROVINCE OF REGINA

JAMES CHARLES by the grace of God and favour of the
Apostolic See Archbishop of Regina

JOSEPH HENRI by the grace of God and favour of the
Apostolic See Bishop of Prince Albert.

LOUIS JOSEPH ARTHUR by the grace of God and favour of
the Apostolic See Bishop of Gravelbourg.

SEVERIN, O.S.B., by the grace of God and favour of the
Apostolic See Abbot-Ordinary of St. Peter's Monastery

*To the Reverend Clergy, Diocesan and Religious, to the
Religious Communities of Women and to the Faithful
of the Ecclesiastical Province of Regina.*

GREETINGS AND BENEDICTION IN THE LORD

DEARLY BELOVED IN CHRIST JESUS:

In these most trying and disheartening times of world-wide depression and social unrest, when humanity is adrift on stormy and uncharted seas, "tossed to and fro, and carried about with every wind of doctrine" (Ephes. iv, 14), we who are of the household of the Faith have come to realize more clearly than ever before what a precious boon and grace it is for us to be safely sheltered in the Bark of Peter. A frail vessel dare not leave the harbor to battle a mighty storm; the Bark of Peter must venture forth and be a beacon light amidst the darkness that has fallen upon a weary and harassed world.

It is with deep paternal affection, with hearts filled with most tender sympathy for our beloved children in Christ, whose many privations and anxieties we daily witness and gindly share, that we, the Shepherds and Bishops of your souls, address you on some of the great social problems of the present time. We would have you know and feel that we

are solicitous for your material and social welfare as well as for your spiritual well being. We wish to encourage our venerable brethren of the clergy and our Catholic laity to offer them the guidance which they have sought from Us and to arouse new enthusiasm and courageous leadership for the great work clearly assigned to the Church by Divine Providence in the present crisis.

THE CHURCH'S LOVE FOR THE POOR

As at all times in her long history, the Church lends a sympathetic ear to the cry of the afflicted masses and opens her maternal heart to the sufferings of the poor. She is faithful to the great example of her Divine Founder Who chose the poverty of Bethlehem and earned His daily bread as an humble carpenter, who addresses His beatitudes to the poor and the oppressed and Who in the parable of the Royal Banquet leads the lowly to His table and clothes them with festive raiment. Her first care and her most tender solicitude has always been for such as these. With the all-embracing love of Christ, she includes in her solicitude even her suffering enemies, offering to all a certain remedy for the present ills of the world.

THE PRIME CAUSE OF SOCIAL EVILS—THE WORLD HAS FORSAKEN GOD

If actual world-conditions be examined in all their complexity as to their first cause, it will be found that humanity suffers because of its gravest sin. It has forsaken God. It has drifted away from the world-order willed by God. "Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God" (Jer 18, 19). The remedy must be the return to that order. In the words of the immortal Leo XIII: "If society is to be healed now, in no other way can it be healed save by a return to Christian life and to Christian institutions."

Now it is a notorious fact that vast numbers of human-beings are either ignorant of, indifferent to, or in opposition against the Christian world order the only order under which mankind can work out its destiny. They do not grasp that every other order of things which attempts to usurp the plan willed by God, no matter how sincere or well-intentioned its

protagonists is a real disorder in His sight and inevitably leads to grave evils. "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matth. XV, 13). If, therefore, we wish to prevent more crushing sorrows than those which now beset us, we must be vigilant. We do not hesitate to sound a note of warning against all prophets of a new social order whose principles differ in any essential point from those upon which alone the Christian world-order can securely rest. We must do more. We must proclaim the right principles and fearlessly point out erroneous ones. Relying upon the guidance of the Church by the Holy Spirit of God speaking through Christ's Vicar and inspired by a truly Christian optimism. We are assured that the world can be restored to health if all men of good will return to Christian life and to Christian institutions and refuse to rest until a Christian world-order is re-established. Men and nations must return to a sincere and persevering effort to practice Christian virtue justice, equity and brotherly love. All social action that takes no account of these is futile, sterile and doomed to failure.

RIGHT AND DUTY OF THE CHURCH TO SPEAK

At the very outset, we must meet the objection made by some that the Church has no right to speak on social, economic and allied questions. On the other hand we cannot but note that, as in other great crises of history, a perplexed and well-nigh ship-wrecked world, as if by an unerring instinct, has turned its anxious gaze towards the Church as to a safe haven of truth.

Unfortunately there are still some who assert that it is not within the sphere of the Church's mission to pronounce on social and economic questions. We must make it clear that the Church has not only this right but also a grave and solemn duty to pronounce on them in so far as these questions touch the moral law. The question of human and divine rights involved in the issues of today is a moral question. The spiritual well-being of individual families and nations is concerned. It is above the domain of mere economics.

No clearer defence of the Church's right to speak has been written than that of His Holiness, Pope Pius XI, in his encyclical letter *Quadragesimo Anno*. "We lay down the prin-

ciple long since clearly established by Leo XIII that it is our right and our duty to deal authoritatively with social and economic problems. But she never can relinquish her God-given task of interposing her authority not indeed in technical matters, for which she has neither the equipment nor the mission, but to all those that have a bearing on moral conduct. For the deposit of truth entrusted to us by God and our weighty office of propagating interpreting and urging, in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in as far as they refer to moral issues.

Few who give thought to the world's problems and who seriously study the issues involved will venture to gainsay that at the root of our economic crisis there is a moral crisis, a far reaching failure of the moral sense which affects all classes of society. When therefore the Church speaks on social, economic or allied questions she is not interfering in affairs properly belonging to the state. She announces and defines moral principles. To rich and poor to the weak and powerful alike she says "Hearken to the Gospel of Christ—adhere to the principles upon which alone society can stand."

RERUM NOVARUM AND QUADRAGESIMO ANNO

The right and duty of the Church to speak being clear We thank God that she has spoken in no uncertain words and with a wisdom that is more than human. Forty-three years ago Leo XIII, guided by the Holy Spirit placed his finger on the sore spots of the industrial world and expounded the Christian ideal which should govern the relations of Capital and Labour. The full bearing of his immortal Encyclical *Rerum Novarum* is only now apparent. In our own day the same divine spirit has guided our beloved Pontiff Pius XI, now gloriously reigning in his social pronouncements. In the Encyclical *Quadrageimo Anno* he reaffirms the principles laid down by Leo XIII solves certain doubtful questions that have since arisen applies Leo's moral teaching in great detail to the special problems of our times and combats the many errors of our day.

"From the Flood on, it would be hard to find spiritual and material distress so deep, so universal, as that which we are now experiencing." (*Caritate Christi Compulsi*), under

a social order "which spurns no less the laws of nature than those of God" (Quod Anno). His Holiness points to the capital sin ofavarice greed "the accursed hunger for gold," and the long list of sins that follow in its train, as the root of all evils. This has permitted huge accumulations of wealth thereby creating a concentration of economic and political power and unbridled ambition for domination so that even the state which should be the supreme arbiter ruling in kindly fashion far above all party contention intent only upon justice and the common good has instead become a slave bound over to the service of human passion and greed" (Quod Anno). And still the world is to be told "the ruin of souls." Our Holy Father says that today "The conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary namely their eternal salvation" (Quod Anno).

THE CHRISTIAN WORLD ORDER

Social movements are based on a philosophy of life that is, a specific way of valuing man his origin his purpose in life, his destiny his rights his duties his relation to God and his fellow man. If this underlying philosophy is false the social movement based on it must sooner or later prove disastrous, if true its manifold blessings will be made manifest, if partly true and partly false there must logically appear mixtures of good and evil consequences. It is unfortunately true that most modern states in their structures are built upon the false foundation of materialistic individualism. The supreme consideration is the possession and enjoyment of the material goods and pleasures of the earth and not the rights and dignity of man in relation to God and the human family. The primacy of promoting the common welfare of the people is forgotten while the unbridled ambition of the successful individual is unduly glorified. Briefly the world is afflicted with the present woes because most modern states conceive human society in a manner which is seriously if not totally at variance with Christian Philosophy.

Giving due emphasis to this important point, His Holiness, Pius XI gives a summary of Christian Social philosophy "According to Christian doctrine man endowed with a social nature is placed here on earth that he may spend his life in society and, under an authority ordained by God, that he may

develop and evolve to the full all his faculties to the praise and glory of his Creator, and that by fulfilling faithfully the duties of his station he may attain to temporal and eternal happiness."

ABUSES OF CAPITALISM

From the foregoing it is abundantly clear why the Church condemns and abhors the abuses of the materialistic capitalism of our industrial age with its consequent unemployment and misery for the masses and huge fortunes for the few. These evils are so well known that we are saved the trouble of listing them here. Suffice it to say that materialistic capitalism is so unchristian in its philosophy and evil consequences, that it must give way to a reconstructed social order based on Christian principles.

COMMUNISM

The reaction to this extreme of individualism has led to the worse extreme of Communism. The unqualified condemnation of Communism by the Church stands in full force. Russia today is a classical example of the sorrows that result from a wrong social philosophy when vigorously translated into living reality. Communism is the avowed enemy of God and of all religion, natural and supernatural. It is the gravest menace facing human society today. It is well to recall that the prayers after Holy Mass are, in compliance with the wish of the Holy Father, to be offered for the salvation of Russia.

SOCIALISM

"As if socialism were afraid of its own principles and of the conclusions drawn therefrom by the communists" (Quad. Anno), some sections of socialism, while retaining the name, have discarded some of the principles of socialism, for instance recourse to physical force and the complete abolition of private property. Others again while retaining some at least of the objectionable features of socialism avoid the name or disavow it for tactical reasons. And whilst every form of socialism upholds "the principle peculiar to socialism—namely opposition to the Christian Faith" (Quad. Anno), certain modern forms promise tolerance for every religion. Others, while condemning the right to private property in theory, relax their logic as a concession to public opinion. But as to all varieties

of socialism Catholics will be guided by the words of Pius XI "Whether Socialism be considered as a doctrine, or as an historical fact or as a movement, if it really remains Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church even after it has yielded to truth and justice in the points We have mentioned, the reason being that it conceives human society in a way utterly alien to Christian truth (Quad Ango). Not upon such a foundation can a Christian state be reared nor a Christian world-order established. The Hierarchy of Canada has recently issued a collective warning "that Catholics of this country be ever on their guard. Rarely do systems or new parties bidding for public confidence at first present themselves in the guise of complete error. Often enough truth is so mixed with error as to deceive the unwary". There is need of much patience, of serious study and calm speech to find the best way out of the world's troubles in so far as they affect our own communities, our own province and our own nation.

THE STUDY OF SOCIAL ECONOMIC PROBLEMS

Nothing whatsoever can be gained if we, as Catholic citizens, rest content with knowing what is wrong. We must to the best of our ability not only master the fundamental principles of Christian Social justice but also apply them in our spheres of influence however limited they may be. Many not of our Faith may not accept the whole position of the Catholic Church but intelligent, thinking and informed men and women cannot fail to be impressed with her teaching on all questions affecting the commonweal. Pope Pius XI has said "Employ every means at your disposal through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and even move them to the law of Christ". This suggestion of the Holy Father should have the force of a command for us. In order to do this effectively "our priests and selected groups of the laity should study most carefully the plan of the restoration of the social order outlined by our Holy Father whose voice is the voice of the living representative of Christ upon earth. With providential foresight and more than worldly wisdom he has definitely pointed out the way to the true Christian social order" (U.S. Bishop's Committee). This,

therefore, is the first and most necessary step: to study most carefully the two great encyclicals of Leo XIII and Pius XI.

When these great documents are once thoroughly understood and their importance to the world is grasped, it is necessary to awaken in us the zeal of true apostles who consider it a duty to spread this knowledge far and wide, "through preaching and through the press", "by every means at your disposal" (Pius XI). We urge everywhere the proper instruction of the faithful through sermons, through addresses at local meetings, so that all have a correct understanding of the Christian social order, same ideas on capital, on private property, on reasonable profit, on the functions of the Christian State, its origin, the source of its power, its duties and its limitations.

PASTORS MUST LEAD

The duty of leadership rests primarily upon Pastors of souls. Their first work, therefore, is to study the social question and be thoroughly informed on the social program of the Church. Then they must teach and influence their people—such influence however to be independent of, outside of, and above all political factions. And lest some of their number should fear to undertake it because their right and duty in this regard are questioned, we add the words of Pope Benedict XV to the Bishop of Bergamo, "Let no member of the clergy imagine that such activity is outside his priestly ministry on the ground that it lies in the economic sphere. It is precisely in this sphere that the salvation of souls is in peril. Hence it is our desire that priests regard it as one of their obligations to devote themselves as far as possible to social theory and action, by study, observation and work, and that they support in all ways those, who in this sphere exercise a wholesome influence for the good of Catholics."

THE LAY APOSTOLATE

While urging upon Our beloved clergy the full measure of their duty for the salvation of souls and the honor of Holy Mother Church, We wish to enlist for them the loyal help of the best of our spiritual children among the laity. The Catholic laity must undertake its very essential share in the task of reaching those large masses of the public who can be reached best by zealous lay-apostles, with souls aglow for

Christ and the spread of His kingdom on earth. The program of lay-apostles must be in the words of the Holy Father "the foundation, extension and stabilisation of the Kingdom of God in the human soul in the family in society in all its possible extensiveness, in all the varied fields of human activity, helped by the grace of God. The zealous lay-apostle will yearn to restore Jesus Christ to His proper place in the school, the family and society in general to combat anti-Christian civilization by every just and legal means to repair the grave disorders of modern society to re-establish the principle of human authority as the representative of God's authority to take a special interest in the masses to inculcate in them the principles of religion to enlighten their consciences and to alleviate their sorrows to prepare a capable disinterested and virtuous leading class and finally to a truly Catholic spirit and by the admirable force of good example to defend the rights of God in all things and the no less sacred rights of the Church. The great Apostle St. Paul refers in his writings to the co-operation given him by the faithful of both sexes among the laity. In his letter to the Philippians he refers to "the women who have laboured with me in the Gospel" and to "Clement and the rest of my fellow-labourers whose names are written in the book of life" (Phil. iv, 3).

Is there one among us who is not thrilled by the thought of the great good that would come to Church and country if many zealous well informed and holy lay apostles would undertake the apostolic work outlined above? What a force for good a united Christian phalanx would be if it would determine to help build a Christian world-order out of the chaos in which we live. We are in possession of the correct principles of all of them. Ours must be also a Christian optimism which is assured of victory because God and all His myriad hosts are with us to win the world again for Christ and to place Him on His lawful throne as King of Kings and Lord of Lords. "This is the victory that overcometh the world—our faith" (Jno. v, 4). Not in many years has there been such a need and such an opportunity to proclaim to the world the saving Ideal of the Christian world-order. Using the words of Holy Writ (1 Mach 2:27) We appeal to "everyone that hath seal for the law, and maintaineth the testament" to consecrate his best thought and all his energy to this great cause.

CATHOLIC PRESS

We cannot close this letter without expressing Our sincere gratitude to the Catholic Press particularly of our own Province. Week by week our Press has carried on the very important apostolate of the printed word. The Catholic Press has gallantly defended the Church. It has combated error by disseminating the true Catholic view on social economic teaching. We urge as insistently as We can that the full benefit of our ably edited papers cannot be reaped until a Catholic paper is found in every Catholic home and We beg God to speed the day when this hope shall have become a reality. In this connection We quote the words of Pius X "All your good works all your efforts would be destroyed if you did not know how to handle at the same time the defensive and offensive weapon of a Catholic loyal and truthful press."

PARAMOUNT IMPORTANCE OF PRAYER

Finally Our hearts turn to the recent Christmas allocution of our Holy Father. All those who wish for the welfare peace and concord of the world and the general good of the whole Christian family for all those our word is this. They must firstly pray secondly pray and thirdly continue to pray. We invite them to pray and persist in their prayers." The great Apostle Paul that restless man of action understood this well. "I have planted Apollo has watered but God gave the increase" (1 Cor viii 6). While we must be active as though everything depended upon our activity we must fructify that labour by praying as though everything depended upon our prayer. To pray is to associate God to one's own life to refresh one's soul with heavenly discourse to put on God's armour according to the expressive words of St Paul (Ephesians vi, 11). We should daily pour forth our hearts in humble supplication for our own personal and family needs for the needs of the Church and for the needs of our nation our province and our immediate community. Now more than ever we should listen to the compassionate entreaty of Christ. "Come to me all you that labour and are burdened and I will refresh you" (Mattth xi, 28).

OUR CONSECRATION TO MARY GOD'S MOTHER

In conclusion we remind you again that our ecclesiastical province has been consecrated in a special manner to the

Mother of God under the title of "Queen of the Most Holy Rosary". We ask you, therefore, to place absolute confidence in her loving intercession. Let this confidence be altogether childlike. Follow the example of the great St. Bernard who prayerfully wrote "Remember O most gracious Virgin Mary that never was it known that anyone who fled to thy protection implored thy aid or sought thy intercession was left unaided." We beseech you during the Holy Season of Lent to recite the Rosary in common in your homes, to consecrate your children to the Immaculate Queen of Heaven and to lose no opportunity of spreading devotion to her whom we hail as "our life, our sweetness and our hope". Have recourse to her in your necessities in your wants, in your trials, and feel sure that she will attend to your petitions. Be assured that the link which bound Jesus Christ, Our Lord, to her on earth and continues to unite Him to her in heaven, also binds us to her, so that in Jesus through Mary we may place our confidence and our hope for time and for eternity.

May the Blessing of God The Father Son and Holy Ghost descend upon you and abide with you forever. Amen.

Given at Regina on the feast of the Purification of Our Blessed Lady, the second day of February, nineteen hundred and thirty-four.

† JAMES CHARLES
Archbishop of Regina.

† JOSEPH HENRY,
Bishop of Prince Albert.

† LOUIS JOSEPH ARTHUR,
Bishop of Gravelbourg.

† SEVERIN, O.S.B.
Abbot-Ordinary of St. Peter's Abbey, Moenster

By order of the Ordinaries
of the Ecclesiastical Province
of Regina.

J. E. CAHILL,
Chancellor of the Archdiocese of Regina.

(No. 53)

CIRCULAR LETTER

CHANCERY OFFICE, REGINA, SASK.,
February 9, 1934

THE LENTEN SEASON

*To the Reverend Clergy and the Faithful of the
Archdiocese of Regina*

DEARLY BELOVED IN CHRIST JESUS

The Lenten season is set apart, as you know, for prayer, penance and mortification. We have all sinned, and we all need to do penance. It was Our Divine Lord Himself who said, "Unless you do penance you shall all likewise perish" (Luke 18, 3). For our example all sinless though He was, He fasted for forty days. It is to be noted that His fast immediately preceded His temptations, doubtless to teach us that fasting is one of the most efficacious means of resisting and overcoming temptation. The Lenten fast has come down from apostolic times and is consecrated by the practice of nineteen hundred years. Scriptural texts upon which the fast of the Church is based are abundant and explicit. Our Divine Lord Himself said, "If any man will come after Me, let him deny himself" (Luke 9, 23). St. Paul cries out, "Mortify therefore your members. If you live according to the flesh you shall die, but if by the spirit you mortify the deeds of the flesh you shall live" (Rom. 8, 13).

Fast and Abstinence

The regulations for the holy season of Lent are the same in this diocese as in preceding years. (See Circular under date of January 30th, 1932.) Enter then upon the Holy Season in a spirit of real mortification. Listen to the words of that immortal Doctor of the Church, St. Augustine addressing his flock at the beginning of a Lent early in the fifth century. This great Bishop says, "The appointed time has come when I must admonish you to chastise your body and

to think more seriously of your soul. For these are the forty days most sacred throughout the world, which, at the approach of Easter, all whom God has reconciled to Himself, in Christ devoutly celebrate. It befits our devotion as we are about to celebrate the passion of our Crucified Lord to make for ourselves a cross by retrenching carnal pleasures according to the words of St. Paul, "Those who are of Christ have crucified their flesh with its vices and concupiscences."

If, therefore you are bound to fast fulfill the obligation as well as you are able, knowing that God and the Church do not ask for impossibilities. The following are excused from fasting. Those under twenty-one and over fifty-nine years of age those who are ill or recovering from illness women bearing or nursing infants, and all those whose work requires a large measure of physical strength. Many who cannot fast can and are bound to abstain.

Other Lenten Practices

If we all cannot fast, we all can and ought to mortify ourselves in other ways during Lent. We can, for instance, deny ourselves something at our meals. Some of us can give up smoking, all should absolutely abstain from intoxicating drink, others among us can give up candy and delicacies, as well as afternoon teas and nightly lunches. We can and should keep away from dances, worldly concerts and moving pictures. We can bridle our tongues and curb our curiosity. We should be particularly careful to practise the great virtue of charity towards our neighbor.

Daily Assistance at Holy Mass

During Lent, even more than at other times, all who can ought to make an effort to assist at daily Mass. The Mass is something unexpressably holy and sanctifying. In it Our Eternal High Priest, Jesus Christ, through the hands of His earthly minister, offers Himself again in sacrifice for the glory of God and the sanctification and salvation of mankind. Let us assist devoutly at Mass during Lent for the sake of our dear departed as well as for our own particular needs.

The Holy Rosary

Every good Catholic of this diocese should try to recite the beads at least once daily during the season of Lent. The

ideal would be for every family to recite the Rosary in common after the evening meal or before going to bed. We are all Children of Mary, and our special consecration to her as the Glorious Queen and Patroness of the Ecclesiastical Province of Regina calls for extraordinary love and devotion to God's Mother and ours. To the recitation of the beads we should add the "Hail, Holy Queen" for the intentions of the diocese.

Meditation on the Passion—The Way of the Cross

We should also at this season meditate upon the passion of Our Dear Lord. We should read pious books dealing with His life, His sufferings and His death. To bring Christ's sufferings vividly before us, there is no more suitable or commendable devotion than that of the Stations of the Cross, in which the various incidents of His sacred passion are so clearly represented. There we are helped to realize the unmeasurability of God's love for mankind and the malice of man, and our hearts are stirred with sorrow for our own sins and with gratitude to our Loving Redeemer.

Duty of Almsgiving

Almsgiving is also most appropriate during this season of abstinence, and as you know, it has the promise of a large reward. We read in sacred scripture "Give alms out of thy substance and turn not away thy face from any poor person, for so it shall come to pass that the face of the Lord shall not be turned away from thee" (Tob. 4, 7) "Blessed is he that understandeth concerning the needy and the poor, the Lord will deliver him in the evil day" (Psal. 40, v. 2) Our Blessed Lord puts most forcibly the duty and merit of almsgiving in the following "Sell what you possess and give alms, make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth or moth corrupteth" (Luke xii, 33).

We might point to the self-denial drives of the Salvation Army and of Protestant churches as examples to follow in the season of Lent. We might add that Catholics in England, Holland and Italy give us a glorious example of what self-denial can accomplish for pious causes. For instance, many dioceses of England support their seminaries through Lenten alms saved from the money which would otherwise be devoted

to innocent though worldly pastimes. Last year the Catholic youth of Italy were asked to contribute towards a gift to the Holy Father from what they saved by refraining from smoking on Good Friday. Not long ago a representative of one of these groups presented the Holy Father with 30,000 lire, the result of one day's saving from smoking. Let everyone figure up what he or she spends within any seven week period for cigars, cigarettes, candies, refreshments and movies, and see what the total would be. Why not start this Lent to give that total to God in one form or another? Do penance is the demand of Heaven. Perhaps the earning power of many has been taken away because we have spent so much more money on the world, the flesh and the devil, than on God, His Church and His charity. Let us think it over, let us deny ourselves during this holy season and give at least some of the savings to the cause of religion. I bring to your attention the cause of ecclesiastical education as most deserving in this diocese.

I beg God to bless you abundantly during this season of prayer and penance and to grant you at its close an Easter full of purest joy.

Your devoted Shepherd in Christ,

† JAMES C. McGUGAN,
Archbishop of Regina.

(To be read, commented upon, or used at your discretion, according to circumstances.)

(No. 53)

CIRCULAR LETTER

CHANCERY OFFICE, REGINA, SASK.,

March 21, 1934

DEARLY BELOVED IN CHRIST JESUS

On Easter Sunday the collection for the education of our Seminarians will be taken up in every parish and mission of the diocese. I know full well how dear this great work is to the hearts of our priests and people and I feel sure that all will contribute according to their means.

The very heart and soul of a diocese is its priesthood and I count on your generosity to meet the bills that await payment for these dear young men, the majority of whom are our own Saskatchewan boys who have consecrated their hearts and minds to the service of the Divine Master in this Diocese.

I do not ask you to give what you cannot afford, I appeal from my heart to those who are earning to make a worth-while contribution. I appeal to all to do just whatever they can to help this very noble work. Whatever you give, give it in the spirit of faith, from spiritual motives and it will come back to you.

Every priest will read and personally comment on this letter on Palm Sunday with appropriate exhortations. None may omit it.

This collection should be taken up in the missions at the earliest possible date following Easter Sunday.

The amount of Lenten Alms and Seminary Collection will be published in detail in the June number of the *Salve Regina Quarterly*.

I beg God to bless you, and remain,

Your affectionate Shepherd in Xto.,

+ JAMES C. MCGUIGAN,
Archbishop of Regina.

(No. 64)

CIRCULAR LETTER

CHANCERY OFFICE, REGINA, SASK.,
Ash Wednesday, 1934.

*To the Reverend Clergy, Diocesan and Religious,
of the Archdiocese of Regina.*

DEARLY BELOVED IN CHRIST JESUS



OUR GLORIOUS PRIESTHOOD

In a recent letter to Cardinal Pacelli, Our Holy Father the Pope expressed the wish that the nineteen hundredth anniversary of the Institution of The Holy Eucharist and the Priesthood be commemorated in a special manner on Holy Thursday next as a fitting climax to the Jubilee Year festivities. Let us, dear brother priests personally prepare to celebrate this anniversary by meditating during the holy season of Lent on the dignity of the priesthood, on its responsibilities and its sublime graces. Let us go back to our seminary days and to the first weeks of our young priesthood and prayerfully recall the high ideals that were placed before us in our years of training, the fervour of our first Masses, the mind of the Church as expressed in Her liturgy and in approved authors on the Eternal Priesthood of Jesus Christ.

The essential reason for the institution of the priesthood and the conferring of such tremendous power on frail, weak, mortal men such as we, may be found in the words of St. John "Jesus having loved His own while He was in the world, loved them unto the end." John xii, 1. Therefore in the words of the Council of Trent, "that He might never be absent from His own, He gave us by an inexplicable counsel of His wisdom a pledge of His love above the order and condition of nature"—that is His own perpetual presence veiled from sight. To make that Eucharistic presence perpetual, the priesthood was instituted. We share in the tremendous powers and graces of

the apostles, we received them on the morning of our priestly ordination. Has familiarity with the Divine Mysterious dulled our appreciation of the privileges that we hold? Do we correspond to the daily graces we receive through our priesthood, especially at daily Mass? Do we live lives worthy of our priestly functions and keep ourselves "unspotted from the world?"

It was for us that Our Divine Lord prayed on the eve of His Passion "Holy Father, I pray not that Thou take them out of the world but that Thou keep them from evil. Sanctify them in truth that they may be one as we also are one that the world may believe that Thou hast sent Me" (John xix, 15, 17). It is to us that Our Lord addresses these words spoken to the Apostles "I am the vine you are the branches; he that abideth in Me and I in him beareth much fruit. If anyone abide not in Me, he shall be cast forth as a branch and shall wither up and be thrown into the fire" (John xv, 5, 6).

Happy is the priest who perseveres in the self-oblation made on the day he was ordained; unhappy above all men is the priest who falls from it. While we preach the Christian life to our people, let us practise the priestly life ourselves. Lent is a time of prayer of penance, and of purification. It is pertinent to recall the words of St. Paul "I chastise my body and bring it into subjection lest after having preached to others I myself may become a castaway" (1 Cor ix, 27). Let us then in God's holy name get back to our priestly ideals and scrupulously live up to them during the sacred time of Lent.

As your Bishop I am truly anxious about your spiritual welfare. I fully realize the difficulties that confront you. I tremble at the thought of the hourly dangers to your priestly virtue and I most ardently desire to see you walk "worthy of the vocation in which you are called." Therefore using the words of St. Paul, I call upon each and everyone of you to "neglect not the grace that is in thee, which was given thee by prophecy with the imposition of the hands of the priesthood." (1 Tim. iv, 14).

To help you live priestly lives of special fervour from Ash Wednesday to Easter Sunday, I suggest and exhort each of you to strictly follow a rule of life and to fulfill as a minimum the following spiritual exercises:

- 1 Definite morning prayer and meditation of at least twenty minutes before Holy Mass.
- 2 Holy Mass celebrated with real fervour and piety
- 3 A good substantial thanksgiving of at least fifteen minutes.
- 4 The Office said dignè, attente ac devote
- 5 Daily spiritual reading on the priesthood or on the passion of Our Lord and Saviour Jesus Christ.
- 6 The Stations of the Cross on Wednesday and Friday
- 7 A daily visit to The Blessed Sacrament
- 8 The Rosary recited daily preferably before the Blessed Sacrament.
- 9 The Holy Hour faithfully carried out weekly
- 10 Definite night prayers with a chapter of the Imitation or of the New Testament.

Moreover (1) all social visiting—ever useful and often harmful—should be avoided even on Sunday during Lent.

(2) All unkind thoughts and uncharitable criticism, especially of our brother priests should be smothered at all times, particularly during this time of penance. It is a sad but true fact that at the root of most of our criticism lies the slimy serpent of envy or jealousy. It is often the unconscious expression of inferiority, the avowal of deficiency, the homage paid to another's excellence. Worse than "man's inhumanity to man" is a priest's unkindness to his brother-priests.

The first necessity in these days of prayer and penance is to take an account of ourselves. The Holy Priesthood, God's common gift and responsibility to us, is not a profession but a vocation. We discharge this responsibility by actual labour in His vineyard. We were not ordained to amuse ourselves like worldlings, to pay social visits, to court popularity, to take care of our own personal and temporal interests; our goal is souls—the souls in our own parish and missions—the souls redeemed by the precious blood of Jesus Christ. "De multi animas" should be the cry of our priestly hearts. The only treasures we can pile up must be the conquest of souls for Christ. Perhaps you sometimes say, as alas I fear I have said myself in moments of discouragement, "the task is hopeless." No, dear brother priests, it is not hopeless. Was it less hopeless for the twelve who were bidden to "go forth and teach all nations"? Was it less hopeless for our forefathers

in the faith and in the flesh who kept the faith midst conditions far more difficult than ours?

Courage then dear brother priests, we can do all things in the strength of God. I am persuaded we can not only keep our Catholics in the faith, but if we only pray and trust and work, we will some day garner a rich harvest of converts. We need the will to do not great things but heroic little things for God. We need the unity of purpose and effort, the spirit of loving trustful prayer, the zeal that does not wait but goes out into highways and byways to find souls that are perishing. We need the loyalty that keeps the faith, the hope that will not be discouraged and above all the charity that is patient is kind and does not even seek its own. And if we are sometimes discouraged by the task that lies before us let us recall the words of Bossuet. "When God wishes to show that a work is entirely that of His own hand He reduces all to powerlessness and despair and then He acts."

During Lent "Haec meditare in his esto." Back to the pre-dies! Back to priestly ideals! Back to a loving thral for the souls God has committed to our care and for which we must one day render a strict account! Then and only then can we with glad hearts joyfully celebrate with our people the glorious anniversary of our Priesthood on Holy Thursday next.

II.

PIETY TOWARDS THE MOTHER OF GOD

May I ask you to cultivate more and more the virtue of filial piety towards Mary, the loving Mother of the Incarnate God, who deigned to give her to us as our very own before He died for us on Calvary. It was to His beloved priest and Apostle St John, who represented all of us, that He said, "Son behold thy Mother." The Confraternity of the Holy Rosary has been erected in every parish. It remains for us to fulfill the conditions prescribed and to promote this sacred devotion by every means in our power to hold the procession every month, even though it may be difficult to do so, and to personally show unbounded confidence and undying faith in her glorious intercession. How we need our Heavenly Mother in these days o darkness and sorrow that have fallen upon us! Beloved priests, cultivate a tender love for the Queen and

Patroness of our diocese trust her, pray to her, plead with her for yourselves for your people, and your parish needs. Use every means within your power to have her name blessed by our people and they in turn will be blessed by her powerful intercession. Please, frequently recite the "Hail, Holy Queen" for the welfare and progress of the diocese.

III.

THE MENACE OF GRASSHOPPERS

A new menace threatens the farmers of Southern Saskatchewan—the plague of grasshoppers. We must, with sublime faith and confidence, storm Heaven to avert another disaster to our sorely tried flock. "Pray, pray, pray," was the message of the Pope to the world at Christmas. It must be our message to you in favour of our afflicted people. Therefore, we hereby prescribe:

- (1) The prayer for rain and for the blessing of a good harvest must be said daily after Mass until further notice.
- (2) The exorcism against locusts, as in the ritual, should be recited or sung in Latin before or after High Mass every Sunday without exception.
- (3) The faithful should be exhorted to say special prayers at home, e.g., the Rosary and Litanies of the Saints, to avert the pest.
- (4) In the springtime pastors have every permission to organize solemn processions, as outlined in the ritual, and other public services to implore God's help in the hour of need.
- (5) Mass should be said at stated times, for the blessing of a good crop. Sunday evening services should be offered for the same intention.

IV.

JOINT PASTORAL LETTER

A Joint Pastoral Letter on the Christian Social Order will shortly be issued by the United Hierarchy of the Ecclesiastical Province of Regina. It is rather too long to read from the pulpit, but its contents should be brought to the attention of the people in a very definite manner.

I hereby suggest and urge all pastors to secure extra copies

of the "Prairie Messenger" the "St. Peter's Bote" and "Le Patriote de L'ouest", so that every intelligent person may secure a copy of the pastoral which will be printed in these three weeklies. Moreover, as running commentaries on the letter will appear from time to time in these papers, I ask you again to interest yourselves in them and to exhort your people to subscribe to them and to read them carefully.

After Easter we will try to have sketches of a series of sermons prepared on the pastoral so that you may more easily bring the contents of the letter to your people. Meanwhile, however, you may take whatever steps you deem necessary to teach your people the social mind of the Church. We must show the faithful for whom we are responsible before God that we are sincerely interested in their temporal as well as spiritual welfare and must do all in our power to alleviate their sorrows.

V.

LENTEN ALMS AND SEMINARY COLLECTION

This year the envelopes for the Seminary Collection will be sent out earlier than usual so that the people may, if they can, deposit their Lenten alms week by week and hand same in with the usual Seminary Collection on Easter Sunday. Lovingly exhort your dear people to make some little sacrifice each week and offer it to God in the spirit of penance. The alms thus given will be devoted to the most worthy of all causes—ecclesiastical education.

VI.

MATERIA COLLATIONIS THEOLOGICAE

*a Claro Archidioecesis Reginatensis in
priore parte Anni 1934 disceptura*

L.

1. De obligatione parentum quoad educationem prolis, et in specie quoad catechesim.
2. De obligatione parochorum aliorumque clericorum quoad catechesim prolis et quoad instructionem religiosam adulutorum tam fidelium quam neoconversorum.

II.

GAMES:

1. Veronica, se ab omni peccato lethali libera existimans.

accedit ad Paschalem Communionem quin praemisit confessionem. Haec fuit unica Communio quam recepit a die Nat. vitatis usque ad diem Assumptionis B.V.M. quare Confessarius eam reprehendit ac si graviter peccasset.

2 Rufus, conuentudinarius, reguariter singulis annis in Paschate confiteor cum signo ordinariis contritionis, cum autem hoc anno confessario id exigeret, alias redire per annum promittere noluisse, sine absolutione dimittitur.

HINC QUADRITUR

1. An absolvit possunt qui renouant confiteri plures in anno, nec id confessarius prescrivat?
2. An Confessio Paschalis prescribitur pro omnibus?
3. Quid de utroque Confessario sit dicenda?

MATERIA COLLATIONIS THEOLOGICAE

in posteriore parte Anni 1934 disceptura

I.

De Jejunio et Abstinentia

1. Prescriptum Ecclesiae,
2. Causae excusantes,
3. De unica refractione,
4. De collatione.

II.

CASUS.

Sylvia Marini uxori approbat maritum qui saepe miscet frumentum deterius cum meliori, ita ut pruis non appareat, illudque ut species melioris vendit. Imo, quandoque in mixtione facienda eum adjuvat. Eadem Sylvia plures filorum furta ratihabuit.

HINC QUADRITUR

1. An Sylvia participes fuerit injustitiae mariti?
2. An censetur cooperari unjustitia filiorum?

III.

CASUS.

Rogerius, graviter decumbens, votel religione ingredi, et Deus corporis sanitatem restituat. Verum, recuperata sanitatem, a malum cum morbo evanuit etiam fervor spiritus, et neglectio voto, matrimonium contraxit. Stimulos autem conscientiae persentientis Rogerius, matrimonio nondum consum-

mato, a confessario querit utrum voto adhuc obstringatur,
vel a quo dispensacionem obtinere possit?

MINO QUADRIVIUM

1. Quomodo peccaverit Rogerius matrimonium in mundo?
2. An voto adhuc ligetur, ita ut, relieta uxore, statim religi-
onem ingredi debeat?
3. An peccatus sit, debitum petendo aut reddendo?
4. A quo dispensari possit?

*THESES PRO EXAMINE A CLERO JUNIORI ARCHI-
DIOECESIS REGINATENSIS SUBEUNDO, ANNO 1935*

Theologia Dogmatica

1. Matrimonium Christianorum verum est et proprio dictum Novae Legis Sacramentum.
2. Matrimonium Christianorum proprietatis unitatis et in-
dissolubilitatis exornatum est, eique repugnat Polyandria
et Polygania.
3. Consumatum Christianorum Matrimonium dissolvi quoad
vinculum minime potest, nec in casu fornicationis seu
adulterii.
4. Ecclesiae competit potestas regendi Matrimonium Chris-
tianum, quamvis auctoritas civilis aliquem potestatem
quoad matrimonium infidelium exercere queat.

Theologia Moralis

1. Minister et Subjectus Matrimonii.
2. De praemittendis Matrimonio.
3. Causae dispensations et modus eas petendi ab Ordinario
Loci.
4. De impedimentis dirimentibus in genere.
5. De impedimento Consanguinitatis.
6. De impedimento Disparitatis Cultus.
7. Casus Perplexus et Matrimonium coram sois testibus.
8. Ritus, tempus et locus celebrationis Matrimonii, ejusque
inscriptio.
9. Separatio.
 (a) Solutione vincilli.
 (b) Privilégio Paulino.
 (c) Separatione tori, mensae et habitationis.
10. Convalidatio Simplex et Sanatio in Radice.

Jus Canonicum

De obligationibus Clericorum Canones 124-144.

Begging God's blessings upon you, I am

Cordially and devotedly Yours in Christ,

† JAMES C. McGUIGAN,
Archbishop of Regina

(The main points of this letter will be translated into French
and sent to you within a few days.)

(No. 55)

*To the Reverend Clergy and Faithful, Archdiocese of Regina
and Readers of the "Salve Regina Quarterly"*

DEARLY BELOVED IN CHRIST JESUS

In times of great difficulty unity and co-operation are essential to the solution of harassing problems. Everything that makes for solidarity of interests must be fostered. We of the diocese of Regina find ourselves face to face with tremendous problems which can and will be solved only by a united and determined endeavour on the part of Archbishop, priests and faithful aided by the generous help of loyal benefactors. To these we owe profound thanks without them our task would be hopeless.

We have felt the need of a periodical in which we could officially publish at stated times our problems, our progress, even our failures. During the past two years a great amount of good was done through the Annual Report which will henceforth be embodied in the *Salve Regina Quarterly*. Moreover, a large amount of literature dealing with Catholic Action, Vacation Schools, Diocesan Bazaar and other events which, otherwise would be sent in scattered form, will henceforth be embodied in our official Quarterly. Our benefactors will receive it regularly and will easily see to what use their generous help is put and will we hope become more and more interested in the Church of southern Saskatchewan which has been so sorely tried during the last few years. We feel that the *Salve Regina Quarterly* will make for that unity of effort, co-operation and sympathetic understanding which assures enthusiasm triumph over difficulties and final success.

The title of the Quarterly is self-explanatory. It recalls the name of our archdiocese and the absolute confidence which we of Regina have in the loving intercession of our Mother and our Patroness, the Queen of the Holy Rosary, *Salve Regina!*

Cordially and devotedly yours in Christ,

I JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 56)

PROMULGATION
OF THE EXTENSION OF THE JUBILEE YEAR
IN THE ARCHDIOCESE OF REGINA

To the Clergy, the Reverend Sisters and the Faithful of the Archdiocese of Regina

DEARLY BELOVED IN CHRIST JESUS

I am very happy to communicate to you the burden of the Apostolic Constitution "Quod superiore anno" of April 2, 1934, in which His Holiness, Pope Pius XI, extends to the entire Catholic World the privileges and favours accorded but reserved to pilgrims to Rome during the Extraordinary Jubilee of the Redemption. In accordance with the wishes of the Holy Father I am hereby publishing the special directions which are to be followed in our Archdiocese.

1.—*Extension of the Jubilee*

The fruits, i.e. the graces and indulgences of the Jubilee Year may be gained by the faithful even by those who gained them last year. The extension of the Jubilee privileges will last in this diocese, as all over the world outside the City of Rome, until midnight of April 28, 1935.

2.—*How Often May the Jubilee be Made?*

Every Catholic may gain the Jubilee Plenary Indulgence either for himself (or herself) or for the faithful departed as often as he or she fulfills the works or conditions herein prescribed. However, no work may count for a second Jubilee before all the conditions prescribed for the first Jubilee are fulfilled.

3.—*Prescribed Works, General Remarks*

- (a) The first requisite is the sincere desire of gaining the indulgence or of making the Jubilee. Moreover, the prescribed works must be carefully fulfilled. (Can. 925, §2.)
- (b) These works are Confession, Communion, Visits, Pray-

■■■

- (c) No particular order must be observed in performing these works, it is only necessary to be in the state of grace (at least by an act of perfect contrition) at the moment when the last work is being performed. If, however, one has committed a mortal sin after the Confession, it is evidently necessary to go to confession again before receiving the prescribed Communion (Monita xv)
- (d) The indulgence is gained by anyone, who after Confession and Communion, is prevented from making the visits through illness.

4—*Confession*

It should be especially made with a view to gaining the indulgence and must be distinct from the annual confession prescribed by the Church. It must be valid i.e., it must be a good confession. Even those who have no mortal sin on their conscience cannot be dispensed from this confession.

Can. 931, 13 remains in force, that is, persons going to confession twice a month gain all the indulgences requiring confession except the Jubilee Indulgence. (Can. 931 §3) If they apply one of these two confessions to gain the Jubilee they do not, during these two weeks gain the other indulgences requiring Confession, unless they gain them in virtue of daily or almost daily communion. (Can. 931, §3)

Persons who go to confession more frequently, v.g. every week, need only make one of their confessions with the intention of gaining the Jubilee.

5—*Communion*

The Pascal Communion prescribed by the Church cannot take the place of the communion for the Jubilee. A special communion is required. However, communion received as Viaticum suffices to gain the Jubilee. This communion for the Jubilee cannot be commuted except in behalf of the sick for whom it is absolutely impossible to receive.

6—*Visits to Churches*

- (1) For the faithful of the City of Regina, twelve visits must be made, three in each of the following churches
 - (a) Holy Rosary Cathedral,
 - (b) One's own parish Church,
 - (c) Two of any of the following churches (except one's

parish church; St. Mary's, Sacred Heart, Little Flower St. Anthony's, St. Stephen's.

(2) In all other parishes of the diocese, the twelve visits must be made in the parish church or mission chapel (if the Blessed Sacrament is present).

(3) The Apostolic Constitution allows the faithful to gain indulgences outside their parishes or even dioceses by conforming however, to the local regulations in regard to the Jubilee. Thus Catholics outside Regina wishing to make the Jubilee in Regina must make 3 visits to the Cathedral and 3 to any three of the other churches named above. Catholics of Regina who go to the country may gain the Jubilee by making 12 visits in the Parish Church of the place.

Visits may be made the same day or on different days. As long as one leaves the church, i.e., goes outside the door, he may enter again for another visit, etc.

Assistance at Sunday Mass or at Mass on a Holy Day of Obligation cannot be considered a visit in view of gaining the Jubilee.

7.—Prayers

(1) Before the altar of the Blessed Sacrament, the faithful will recite five times the "Our Father", "Hail Mary" and "Glory be" and once "Our Father", "Hail Mary" and "Glory be", for the intentions of the Holy Father.

These intentions are (a) the liberty of the Church, (b) peace, concord and true prosperity for all people, (c) progress of the missions, (d) the reunion of dissenters to the Catholic unity, (e) reparation for the outrages against the Divine Majesty by the "godless" and their conversion.

(2) Then, before the crucifix, they will recite three times "I believe in God" and once the little prayer "We adore Thee, O Jesus, and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world", or some other similar prayer.

(3) Next, before a statue or picture of the Blessed Virgin whose dolors are recalled to memory, they will seven times repeat the Angelical Salutation i.e., the "Hail Mary" adding once

Holy Mother! pierce me through
In my heart each wound renew
Of my Saviour crucified.

(4) Lastly, they will recite the "Credo", i.e., "I believe in God", before the Altar of the Blessed Sacrament.

If the Blessed Sacrament, the Crucifix and the statue or picture of the Blessed Virgin are all on the same altar it is not necessary to move from place to place in the church.

These prayers being numerous, we suggest that a list of them be made and attached to the door of the church for the guidance of the people.

Exhorting you all to make use of these privileges and precious favors, and asking God to bless you, I am,

Faithfully your Shepherd in Christ,

† JAMES C. McCUMAN,
Archbishop of Regina.

(Note The Religious of the Archdiocese may gain the Jubilee by performing the good works and prayers prescribed and by making the 12 visits in their own community chapel.)

(No. 57)

ON RELIGIOUS VACATION SCHOOLS

*To the Clergy, the Reverend Sisters and the Faithful
of the Archdiocese of Regina*

DEARLY BELOVED IN CHRIST JESUS:

The work of catechetical instruction in the Archdiocese of Regina, upon which depends almost entirely the growth of intelligent and practical Catholicity, has always been undertaken with zeal and devotion.

We rejoice in the fact that many of the older parishes have Catholic schools in which religion is daily taught by competent Catholic Sisters and lay teachers who realize what a sublime mission is entrusted to their keeping. We gladly avail ourselves of this opportunity of giving thanks to so many zealous teachers who, while preparing their children for their future careers in this life, strive at the same time to prepare them for life eternal.

There can be no question, however, that the times in which we live demand a far more general and intense teaching of Christian doctrine. Religion is everywhere decaying. So great is the indifference of men to things religious that God is scarcely reckoned any longer as a factor in human life. Certainly we find here the true explanation of the ills that afflict humanity. We have forgotten God. Human affairs have come to be considered all-important, eternal things are of little account.

In our diocese, where Catholics are in the minority and where the Catholic population is scattered, great losses to the Faith are inevitable unless we organize all our forces to meet the situation. We daily hear of baptized Catholic children who attend non-Catholic Sunday Schools, of hundreds of cold, indifferent families neglecting the eternal welfare of their children, and in the poor scattered missions, of children growing up without definite teaching on Jesus Christ, the Savior of the world, or on the Church which He founded to continue His blessed work. Even in our own episcopal city, sad to say,

There are hundreds of Catholic children out of touch with the Faith of their fathers.

In order to meet the urgent needs of the hour we wish to make a determined effort this year to reach, as far as possible every Catholic child. If we believe that Jesus Christ died for our children no pains must be spared to bring His teachings within the reach of these little ones so dear to His Sacred Heart. The knowledge of God is the highest and most essential form of knowledge. The little child who learns that God is the supreme good to be loved above everything else in the world, is wiser than the proudest philosopher who is ignorant of his Maker. "This is life eternal that they may know Thee the only true God and Jesus Christ whom Thou hast sent" (John xvii, 3).

In order to help pastors of souls we are organizing Religious Vacation Schools especially for those children who attend public schools where no religion is taught. In this great work we humbly beg the complete and generous co-operation of religious parents, seminarians and lay teachers. These catechetical schools conducted during the summer months have already proved their worth. The results have been most令人满意的.

A parish priest is responsible for every soul under his pastoral charge. I ask the pastors of this diocese to see to it that every single child in his parish has an opportunity of knowing the Faith of his fathers. If there are children living far away from church they should claim special attention. No trouble should be considered too great in bringing the word of God to the tender lambs of their scattered flock.

We ask Catholic parents to co-operate with their pastors in this most sublime work. No matter how far away you may be from church make a real effort dear parents, to see that your children are instructed in their Holy Faith. We will do everything within our power to send teachers even to small groups in isolated places if the children are organized under the banner of the Religious Vacation School.

We know we can count on the zeal of our devoted seminarians and religious. We are particularly grateful to the many devoted lay teachers who have offered their services in this important work.

We must bring our Holy Faith within the reach of every Catholic child. No obstacle must deter us in this endeavour.

for Christ. We must save the children to Christ, their Savior and King. "Religious instruction for every Catholic child" must be our motto. Let us enter this work with all the fervor of our souls and many of us shall taste joy and consolation hitherto unknown.

We ask the fervent and constant prayers of the whole diocese that this movement, started two years ago and visibly blessed by God, may continue to yield abundant fruit in an ever greater love and practice of our Holy Faith.

Faithfully Your Shepherd in Christ,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

(No. 58)

PUBLIC APPOINTMENTS AND PASTORAL VISITATION
OF HIS GRACE, THE ARCHBISHOP OF REGINA

JUNE—SEPTEMBER, 1934

June 4—Confirmation, Sacred Heart Church, Regina.

June 6—Nurses' Graduation, Grey Nuns' Hospital Training School.

June 7—Golden Jubilee, Rev H. Girard, M.S., Forget.

June 9-10—Missions and parish of Sunnert.

June 11—Ordination of Students, Regina Cleri Seminary, Regina.

June 13—St. Anthony's Church, Regina.

June 14—Mutrie.

June 16—Indian School, Marieval.

June 17—Melville.

June 18—Saxon Hills.

June 19—Cana.

June 21—Indian School, Lestock.

June 23—Indian School, Lebret.

June 24—Ordination, Sacred Heart Scholasticate, Lebret.

July 9-13—Retreat for clergy of French language by Very Rev Francis Blanchin, O.M.I., at Regina Cleri Seminary, Regina.

*July 14-29—*Cf Note*

July 22—Holdfast.

Note—From July 14-21, and from July 23-29, pastoral visitation will be made in the following places Moose Jaw, Secretan, Mortlach, Thunder Creek, Riverhurst, Marquis, Broderick, and missions, Kenaston, Davidson, Craik, Liberty, Chamberlain, Simplot, and any other small missions east of Long Lake and north-east of Moose Jaw (Parish priests and missionaries concerned are requested to get together and make out a schedule that will best suit themselves and their people.)

Aug. 6-12—Absent at Winnipeg for clergy retreat.

Aug. 12-15—Missions of Oblate Fathers in and about Kuroki.

Aug. 16-17—St. Front.

Aug. 17-19—Missions of Perigord.

Aug 20-26—Yorkton and missions.
Aug. 27-31—English retreats for the clergy of Regina.
Sept. 2-4—Ituna and missions
Sept. 6—Gerald.
Sept. 7—Langenburg
Sept. 8—Landshut.
Sept 9—a.m. Kapoeyvar
 p.m. Stockholm.
Sept. 10—Stockholm.
Sept. 11—Grayson.
Sept. 12—Kilally
Sept. 13—Lemberg
Sept. 14-15—Balcarres and Indian Missions.
Sept. 16—Southey
Sept. 17-18—Hungarian missions of Holy Springs, St. Elizabeth, St. Joseph's.
Sept. 19—Lestock.
Sept. 20—Arbury.
Sept. 21—Maravalgy, Punnichy
Sept. 23—Quinton, Raymore.
Sept. 24—Nokomis, Cowan.
Sept. 25—Strasbourg
Sept 29—Indian School, St. Philip's.
Sept 30—Kamsack.

The above itinerary for Pastoral Visitation and other important diocesan appointments has just been issued from the Chancery Office with the approbation of His Grace, the Archbishop. These visits of the Archbishop are official visits and should consequently be carried out with the dignity and reverence enjoined by liturgical law. Pastors are requested to consult Circular Letter No. 18, dated July 8, 1932, for more explicit directions.

(No. 59)

August 8, 1934.

To The Reverend Fathers, Archdiocese of Regina.

REVEREND AND DEAR FATHER

The Rev John Knox, S.J., will be in the diocese during August and September to give retreats, missions or tridiums in English speaking parishes. I am anxious for all possible parishes and missions to avail themselves of his services, as I would like to have the League of the Sacred Heart established where possible and to give the people an opportunity of making the Jubilee.

In order to facilitate the making of the Jubilee, when the prayers and devotions prescribed are made in common as during a mission or retreat, four visits with the prescribed prayers etc will be sufficient instead of the twelve usually prescribed.

I beg God to bless you and to have you in His holy keeping

Devotedly your in Xto,

+ JAMES C. McGUIGAN,
Archbishop of Regina.

P.S. Address your communications to Father Knox S.J.,
Chancery Office, Regina.

(No. 60)

August 20, 1934.

DEAR REVEREND FATHER,

On page twelve of our last issue of the *Salve Regina Quarterly* you were officially notified that the Clergy Retreat would take place from August 27th to August 31st. This letter is simply to notify you that the retreat will be held at Campion College and to impress upon you the necessity of being present on the opening day. No one may absent himself.

I hope that this retreat will be for you the occasion of an increase of grace and I ask God to bless you.

Yours very devotedly in Christ,

+ JAMES CHARLES
Archbishop of Regina.

(No. 61)

CIRCULAR LETTER

CHANCERY OFFICE, REGINA, SASK.,
FEAST OF THE DIVINE MOTHERHOOD,
October 11, 1934

To the Reverend Clergy, Diocesan and Religious, and to the
Religious Communities of Women of the
Archdiocese of Regina.

DEARLY BELOVED IN CHRIST JESUS

1 Queen of the Holy Rosary, Pray for Us!

I feel I would be wanting in filial piety and love towards the Blessed Mother of God to whom I owe more than mere words can express if I did not address you a few words hurried and halting though they be, on the special devotion and homage we should show her during the month of October—the month of the Holy Rosary. Let me simply recall to your minds that Our Lady of the Holy Rosary is the principle patroness of the diocese of Regina, that we have consecrated our parishes, missions and families to her as our own most loving mother and that, while continuing our incessant work to save the dearest interests of our diocese, we look to the intercession of Mary, our heavenly queen for the solution of all our problems spiritual, financial and social.

Let us be persuaded, dearly-beloved priests and sisters, that we who have consecrated our lives to the service of God and the Church have a special claim on Mary's love as she too has a special claim on our filial affection and devotion. Let us, in these days of sorrow and hardship, throw all our cares at her feet—those blessed feet that crushed the serpent's head—and hope even against hope in her to whom God has given the queenship of the universe and to whom our ecclesiastical province is so solemnly dedicated.

Our confidence in the power of Mary is rooted in the mystery of our Redemption. There lay in the bosom of God from all eternity the vision of the Incarnate Son and His blessed Mother, an object of divine contemplation and delight before

all ages. Christ was to come—and with the fulness of time did come—as the great High Priest, the Mediator between God and man, a Priest offering a sacrifice of adoration and thanksgiving absolutely worthy of the Eternal Father, a Priest offering for a guilty world in His own blood a sacrifice of atonement and of prayer that cannot fail of acceptance.

Mary was predestined created and prepared by divine grace to be the mother of this Eternal Priest. Her soul was made a very Paradise of delight worthy of the Incarnate Word. In the exquisite and entrancing beauty of her sanctity she approached nearer to God than anyone that ever came from His creative hand. She is a whole world of heavenly grace and loveliness and, as it was through her that Christ came to this sorrowful and weary world so now it is still through her that He comes to our souls through the ministrations of His grace. She is the Mother of divine grace all of God's favours flow through her holy hands; she is the co-redemptrix of the human race. She is above all things else our own queen and mother. Let us by our fervour, holy enthusiasm and our undying devotion show that we acknowledge her glorious royalty and love her as our sweet and tender heavenly mother, the mother whom we affectionately hail as "our life, our sweetness and our hope."

Let me suggest the following practices in honour of Our Lady during this month:

1. The devout recital of the Rosary (at least 5 decades) each day with the usual Litany of Loretto and the prayer to St. Joseph prescribed by Pope Leo XIII of blessed memory. It goes without saying that these devotions with Benediction of the Most Blessed Sacrament should be carefully carried out in every parish and Religious Institute wherever possible.
2. Priests should in the confessional, while visiting their people and in the ordinary rounds of their sacred ministry as well as formally in the pulpit propagate the devotion of the Holy Rosary. Sisters should strive gently but firmly to instil into the minds and hearts of the children the beautiful and salutary practice of "saying the beads" daily.
3. We recommend that during the month of October all our priests and sisters definitely dedicate themselves, their dependants and their work to Our Lady. Let

every priest—and more particularly each younger member of the clergy—place his sacerdotal life under her special care. It is well known that Mary has a special love for those who are clothed with the priesthood of her Son. Shall we take her to our own like St. John or shall we be content with paying her no more than the ordinary respect due to her sublime dignity?

4. Let us often repeat ejaculatory prayers in her honour

"Queen of the Most Holy Rosary, pray for us."

"O Mary conceived without sin, pray for us who have recourse to thee!"

The "Hail Holy Queen" or "Salve Regina"

Memorize certain striking stanzas of the liturgical hymns of the Church and say them with loving devotion. We quote the following as examples

"Fact ut ardeat cor meum

In amando Christum Deum

Ut sibi complacem" (Stabat mater)

or

"Monstra te esse Matrem

Sumat per te preces

Qui pro nobis natus

Tuht esse tuus." (Ave Maria Stella.)

May her sweet and gentle name become daily better known and loved throughout our diocese! Queen of the Most Rosary, pray for us.

II. The Diocesan Bazaar

As last year, we have placed the project of our diocesan bazaar under the heavenly patronage of Mary. We ask all of you to pray for its success and to second your prayers by definite action in so far as the circumstances of your parish or religious institutes permit. We hereby direct that a solemn novena of prayer in honor of Our Lady be made in every parish and chapel of our religious communities from October 22nd—31st for the success of this important work. We moreover ask all the religious communities to say the Rosary daily for all the intentions of the diocese during the remaining days of October.

III. Eucharistic Congress

The first Eucharistic Congress ever held in Western Can-

da took place in Regina on May 22nd, 1931. This first congress gave a decided impulse to Eucharistic devotion here and elsewhere and was followed by various regional congresses in 1932 and 1933. The parish of Estevan recently held a Eucharistic day, but the sad economic conditions of most of our parishes and the consequent poverty of our clergy and people make a general Congress practically impossible this year. However we must not break the annual sequence of Eucharistic festivities and therefore hereby ordain that a Eucharistic Congress be held in the City of Regina on the feast of Christ the King. We leave the work of mapping out the programme of this Eucharistic day to the city pastor under the direction of the Vicar General. It is moreover our wish that, on the same day, special Eucharistic devotions with exposition of the Blessed Sacrament and Holy Hour in the afternoon and evening be held in every parish of the diocese. Let Jesus Christ in the Mystery of His love be the King and Centre of all hearts on the feast of Christ the King.

IV Our Spiritual Life

We have enrolled all the diocesan clergy in the Society of Adoring Priests and we again urge you one and all to attend to your personal devotions as a necessary means for your own sanctification according to the warning of St. Paul, "Attende tibi et doctrinæ." Let us not fail to make the Blessed Eucharist, the orbit of our spiritual life for our own consolation and daily strength, for the salvation of the souls confided to us as a sacred trust and for the greater glory of God.

We humbly and lovingly beg heaven's choicest blessings upon you all in the holy and blessed names of Jesus and Mary.

+ JAMES CHARLES,
Archbishop of Regina.

(No. 62)

JAMES CHARLES

BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC
SEE ARCHBISHOP OF REGINA AND
ELECT OF TORONTO

*To the Reverend Clergy, Deacons and Regular, The Religious
Communities and Faithful of the Archdiocese,
Health and Benediction in the Lord.*

VENERABLE BRETHREN AND DEARLY
BELOVED IN CHRIST JESUS

Truly the ways of Divine Providence are inscrutable. Five years ago, the voice of God spoke through His Vicar on earth, Pope Pius XI, and entrusted to Our care the ecclesiastical Government of the Clergy and faithful of the Archdiocese of Regina. The same august voice has again spoken bidding Us, the Second Archbishop of Regina, take up Our duties as the Spiritual Shepherd of the important Metropolitan See of Toronto, thus dissolving the bond that has bound us together since May 21st, 1930 when We took possession of this See. It is with a heart torn with grief at the thought of Our impending departure from among you dearly beloved sons and spiritual children in Jesus Christ, that We write you these Our last words of fraternal counsel and affection, before We say farewell to you and take up Our work in another sphere of action.

God is witness, dearly beloved, how during the years We spent with you, "We longed after you all in the Mercy of Jesus Christ," and how Our great desire was "to spend Ourselves and be spent for your souls." It seemed to Us that Our life's task lay before Us in this difficult but consoling field of the great Vineyard of the Church, and God knows well that We had no other ambition or desire but to work with you and for you until the end of Our mortal life. It was Our fond hope with God's Grace guiding Us and through the loving intercession of His Holy Mother, to build upon a foundation begun by Our predecessor a diocese pulsing with supernatural

energy and fruitful in every good work. But God had otherwise disposed and now the expression of His holy and adorable Will in Our regard makes it Our sacred duty to obey His divine call. And though the ties that bound us together are severed and though distance separates us from one another We trust we shall ever remain united in loving memory in spiritual affection and in the sweet intercommunion of holy prayer. For though in ordinary circumstances We should have been united in many and strong bonds of affection still there might have been wanting that intense bond of union that comes to sharers in a common suffering had not special circumstances of long continued drought with its consequent poverty and suffering for so many of the faithful of this Jurisdiction served to root affections more deeply into Our hearts and encouraged you to turn to Us with ever increasing confidence and filial devotion in dark hours of sorrow and discouragement. Therefore is Our departure from among you all the more painful to Us and the messages that you have sent to Us since Our nomination to the See of Toronto leave no doubt as to your sentiments of profound regret at the severance of the ties of spiritual fatherhood which have hitherto bound Us to you Our loving children in Christ.

As We cast a retrospective glance over the years of Our pastorate in Saskatchewan We are grateful to God for all that they contain. Where suffering abounded grace and consolation did ever more abound. We can say in all truth with St Paul. "But We glory also in tribulations knowing that tribulation worketh patience. And patience trial and trial hope. And hope confoundeth not because the charity of God is poured forth in our hearts by the Holy Ghost who is given to us." (Rom. V. 3-5) Adversity has not been for our diocese an unmixed evil. In the decree of an all-wise and glorious Providence who loveth those whom He chasteneth our common sufferings made fortifications by charity have exalted Our Pastor Clergy and people into a unity of faith prayer and action sorely needed in time of adversity. From the first day We came among you bearing on Our Coat of Arms the simple but significant words of St Paul. "Abide in dilectione." Walk ye in love until the solemn hour when We must leave you the Heavenly Father has been lavish in spiritual favours to His materially unprovided children, and the spiritual good accomplished during their

short years by the heroic efforts of Our Clergy Religious Communities and Faithful, in magnanimous co-operation with Us their Chief Shepherd will. We do not doubt, bear rich fruit in the years to come.

We will be pardoned then, if as a matter of record and for your consolation We recall some of our common endeavours for the honour and glory of the Church and for the spiritual welfare of the people within this diocese now so dear to Us.

I

With a definite change in economic conditions all over the world and the special problem of the drought stricken areas of this diocese which appeared even in 1930, it is not surprising that a policy of some economy and retrenchment of expenses was adopted at the very beginning of Our Episcopate. Though We asked great sacrifices from you, We are happy to say you responded most cheerfully and the results have abounded in blessed fruits. The carrying charges of the heavy burden of debt that lies upon the diocese have been greatly reduced and the material administration of this Jurisdiction placed on a more solid basis. Our successor will still have a heavy load to carry and will need your fullest co-operation, sympathy and support to continue the work already begun. We trust, however, he will never experience the sorrows of Our first months of administration when measures that may have seemed drastic to many were necessarily taken to adjust the diocese to the new circumstances.

The results proved the wisdom of the decisions then taken. We abound with joy peace and secure tranquility of conscience as We recall those difficult days and scan the plan then outlined for the better material administration of the diocese. While adjustments must constantly be made to meet changing conditions, We feel that were it to be done over again We would nevertheless pursue the same line of action the same method of work the same plan of operation. The success of this work accomplished under severe handicaps is due to Almighty God to the loving intercession of Our Lady of the Most Holy Rosary and to the ardent co-operation of Clergy Religious Communities and people in every object proposed. We are happy to bear testimony to your spirit of great generosity and self-denial and from Our heart We thank you in the name of the Church. We must pay Our tribute of

thanks to the Bishops of Canada for their generous assistance as well as to a long list of other ardent helpers whose names must remain unknown but whose good deeds We feel sure are written in golden letters in the Book of Life.

It is only strict justice to say that a great deal of credit for the financial reorganization of the diocese is due to the efficient far-sighted and indefatigable labours of Reverend Joseph Everett Cahill D.D. our devoted Chancellor and to the wise counsel of the Right Reverend Monsignor Anthony John Jacobs P.D. our loyal prudent and experienced Vicar General.

Not only have the finances of the diocese been completely reorganized to meet changed conditions but a number of indispensable Church buildings, for the most part temporary in character have been erected throughout Our jurisdiction.

In 1930 there were only three churches in the City of Regina while at the present time Holy Mass is offered up in ten different localities. Here and there throughout the country small Churches have been built to meet crying needs, while several rectories and parish halls have been built or have undergone extensive repairs. In general considerable material progress has taken place in the north-eastern part of the diocese which is unaffected by drought but the building of many other projected Chapels must be left to the future.

We are glad to publicly thank the Catholic Church Extension Society for its large share in making these chapels possible. Needless to say this great society for the home missions has been a source of untold blessing to the Church in Western Canada since its foundation by Archbishop McEvay one of Our illustrious predecessors in the See of Toronto.

But the real touchstone of success in the work of religion lies in spiritual betterment. The real glory of every diocese is not its Church buildings however magnificent or humble they may be but in the hearts of its faithful being as they are meant to be true temples of the Holy Spirit of God. We are glad indeed to be able to say that the fine spiritual traditions which this diocese has maintained since its beginning by the saintly Archbishop Mathew have been continually fostered and that nothing has been left undone to minister as far as possible to the wants of all and thus build and raise up a God-fearing generation who live that Faith dearer than life itself.

An impetus has been given to Eucharistic devotion through the inception of Eucharistic Congresses frequent Communion has gradually become the custom in nearly every parish and devotion to Our Blessed Lady under the glorious title of "Queen of the Holy Rosary" has become the characteristic of our flock. We shall never forget with what deep and feeling emotion we together with our brother Bishops of this Ecclesiastical Province consecrated you to the Blessed Mother of Our Redeemer and made this diocese Hers forever. While We pray Our heavenly Patroness to accompany Us and guide and direct the new work confided to Us by the Holy See Our last dearest wish and loving counsel to you is after devotion to Jesus in His sweet Sacrament of Love to cherish devotion to the Mother of God as your most prized treasure.

As a part of what we considered a necessary program for the extension of God's Kingdom in this diocese We have ever ardently tried to foster native vocations to the Holy Priesthood to promote the religious instruction character formation and spiritual development of our dear children and to organize the Catholic Youth of the diocese into a glorious crusade of Catholic Action.

The foundation of the Regina Cleri Seminary without any cost to the diocese greatly contributed to the realization of Our dearest wish to raise up from among Our own people of various national origins priests "born of the soil" who would be "the glory of Jerusalem the Joy of Israel and the honour of our people". Our heart rejoiced with joy exceeding great to see in these few years so many sons of the diocese enter the Seminary and it is a great consolation for Us to have personally imposed hands on several native sons and to have clothed them with the sublime dignity of the priesthood of Jesus Christ. This divine work has always received the loyal support of both Clergy and Faithful. We are convinced that this work of choosing training and forming the hearts of young levites according to the pattern of the great High Priest is the principal task of the Episcopal office. It is therefore not without strong tugging at the heart strings that We leave Our new born Seminary. It has been Our dear home Our chief consolation and Our work of special predilection. We wish to feelingly express Our deep gratitude and affection to the Franciscan Fathers for their generous co-operation in

helping us to carry on this noble and most holy enterprise of Our Regina Cleri Seminary.

We moreover greet with a grateful farewell the Oblate Scholasticate of Lubret where We passed many happy hours especially on the occasion of ordinations. The loyal affection ate welcome of Fathers and Brothers that We always received and the joy of imparting priestly power to the spiritual sons of Mary Immaculate are enshrined in Our heart forever as most sacred memories.

Campion College which We considered Our minor Seminary has also a lasting claim on Our affection and gratitude. Their spirit of sacrifice devoted to the highest ideals of Catholic education in their special sphere of endeavour and their cheerful and willing co-operation with Episcopal authority and the diocesan Clergy have merited for the Jesuit Fathers of Campion praise beyond Our words to express. God bless and prosper Campion and its incomparable work for Catholic Youth in this City and Province!

Another work very dear to Our heart during the brief years of Our stay among you was the shepherding of the lambs of the flock of Christ our dearly beloved little children. As the official teacher of religious truth in this Archdiocese We have from the first day We came among you insisted "In season and out of season" on the necessity of religious instruction for all our children who through the grace and character of Holy Baptism are heirs to the Faith and to Eternal Life. The impetus given this phase of pastoral work has borne the most abundant fruit. The spiritual results attained both in our Catholic schools by Sisters and lay teachers and through the glorious movement of Religious Vacation Schools have been truly splendid while the annual diocesan examination in Religious knowledge has aroused new interest on the part of priests teachers and pupils. We too personally have passed some of Our happiest and most consoling hours catechizing and examining the children prepared for the great Sacrament of Confirmation both in the organized parishes and scattered missions of the diocese. We shall never forget those blessed moments abounding in grace and peace of soul when We talked familiarly to little children on the occasion of the Pastoral Visitation. Their transparent souls, pure as crystal and without guile, drank in the teachings of the Church and

God's Holy Grace without conscious effort and in their presence we felt more than in any other work of the pastoral office how weighty was Our responsibility as the representative of Christ the great Lover of Souls. Surely on these days the blessed scene of the Gospel was renewed under the eyes of all as We gathered the little children around Us and recalled the words of the Divine Master "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

In leaving you dearly beloved children, We assure you of Our deep affection. We bless you from Our heart and We sincerely hope that you, like the Child Jesus, may ever grow in age and wisdom and grace before God and man. We would moreover as a last wish of Our deep love for your souls, remind parents, teachers and guardians that upon the fidelity with which they discharge their divinely appointed duties of training their children in the knowledge and love and practice of their Holy Religion the continued growth of God's Church in Saskatchewan will largely depend.

As children soon grow to young manhood and womanhood, We desired to follow up what We began to do for them by the formation of a youth movement to be called "The Catholic Youth Crusade". The Provincial of the Jesuit Vice Province of Upper Canada was generous enough to release Reverend Father Carlin S.J. to organise this all important movement of Catholic Action for Catholic Youth. We realised the many difficulties in the way but We felt, as We still feel, that such a movement is a real necessity. Its development, however We leave to Our Successor.

We trust that the Catholic young men and women of Our parishes will harken to every call made on them by their spiritual leaders the parish priests, for assuredly the future of the Church depends upon them the rising generation. No one of serious mind can close his eyes to the dangers which, in these days of distress and unemployment, everywhere beset our Catholic Youth. While our Holy Faith is ridiculed or bitterly assailed on all sides Christian morality gives way to pagan standards in social life and the natural seeks everywhere to supplant the supernatural. Youth is naturally generous, enthusiastic, realistic. If we could only fully and effectively organise our Catholic young men and women into an

army of lay apostles we should soon have the highest and noblest form of Catholic Action functioning in our parishes and missions, and our diocese would pulsate and throb with that spiritual life and energy which "can do all things in Him who strengtheneth". In this as in every other endeavour, "unless the Lord build the House in vain do they labour who build it."

We might recall various other works such as the Federation of Catholic Charities, which has done such fine work under the leadership of our devoted Vicar-General; the work of the Propagation of the Faith under the direction of Rev. Justin Heinrich; the establishment of the Salve Regina Quarterly through the untiring efforts of Reverend Drs. Cahill and Gerein; the foundation of the Sisters of the Precious Blood and Sisters of Service as well as the quiet extension of other forms of Catholic Action with which you are familiar but We cannot linger. We have accomplished with many imperfections the task given Us by the Holy See and whatever of success has crowned Our labours is due unto God, to the loving care and intercession of our tender Mother the Blessed Virgin Mary, to whom We proclaim anew Our undying devotion, to the unstinted co-operation of the Clergy both diocesan and religious, to the devoted Sisters of the various communities and to our beloved faithful of all nationalities, young and old, rich and poor—all, all co-operating with an earnest effort whose recollection moves Us to tears of gratitude and heartfelt prayers to God.

II.

BELOVED BROTHERS OF THE LANT

In bidding you a fond and affectionate farewell, We thank you for the spirit of loyalty, service and filial love which you have ever shown Us and for the support you have given Us in fulfilling the arduous labours of the Pastoral Office. Only one word of paternal counsel do We give you before we go—welcome the Shepherd whom the Voice of Christ will send you to take Our place as you would Christ's own representative, and above all else, "preserve the spirit of unity in the bonds of peace" (Eph. iv, 3). Ever remember the words of St. Ignatius, a Bishop-Martyr of the second century, "nisi sive episcopo"—"Do nothing without the Bishop." No Catholic

worthy of the name will cut himself away from that bond which secures the true interests of immortal souls and the extension of the Kingdom of God. Ever strive by word and example to encourage in yourself and others willing and loving obedience both to the Church's laws and doctrine and to your Bishop who alone is the official teacher and lawgiver of the diocese and by the same token be unflinchingly loyal to the See of Peter, and to the Vicar of Christ on earth. Unity, harmony and loyalty, binding Faithful Clergy and Bishop to the venerable Seat of Apostolic Authority—the Holy See, will assure for God's Church in this diocese a glorious future. May you ever guard the treasure of Faith and spirit of Unity as the apple of your eye and may that Faith and Union of hearts be transmitted as a precious heirloom to your children and your children's children, from generation unto generation, forever!

Beloved Fellow Citizens

In bidding farewell to Our own flock, We are not unmindful of the bonds that have been forged with you. Our fellow-citizens in every walk of life and We turn to you as We leave Saskatchewan with sentiments of gratitude, respect and affection. We cannot fail in this sacred hour, to address a word of cordial thanks to those among whom We have lived in sympathy and civic concord who, though not of the household of the Faith, are yet dear to Us as the sons of a Common Father the God of whom we are all the children. Our heart is full of gratitude as We review the many blessed acts of kindness, generosity and courtesy which have come to Us from all quarters by citizens of this province. Our social and official relations have brought Us in touch with the local magistrates, the civic officials of all degrees, with the men of various professions in city town and country, as well as the business and commercial men of this whole community, and the record has been invariably, consistent courtesy and respect even to reverence. We look back with joy satisfaction and peace of soul to the fact that in all Our dealings with the general public while holding unflinchingly to the principles of religious liberty, dearer to Us than life itself, We have endeavoured to make it clearly seen that We wish to live civilly and socially with Our neighbours in the spirit of perfect

friendship and harmony. We have ever fostered that spirit of concord and charity which should reign among all classes and We number among Our dearest friends many who are not of Our Faith but whose hearts are of gold and whose characters are fine lofty and noble. We are happy to say in leaving Saskatchewan, that We deeply love you, the people of this province, so courageous in your day of adversity. We thank you for your spirit of fellowship and for the respect deference and friendship you have ever shown Us. May God bless and prosper the province of Saskatchewan and its vigorous and open-hearted people!

To The Devoted Sisters

Our heart goes out in deep gratitude to all the good religious who in schools, hospitals, homes and convents quietly and unknown to the world are giving their consecrated service for God's greater glory and the welfare of humanity. There is nothing quite so sublime in all the world as the self renunciation, the utter self-annihilation of our religious women in the various communities that exist among us. No words of mine can adequately thank these great, noble and holy souls who quietly and unostentatiously immolate themselves to God by their lives of poverty, chastity and obedience. We thank with a very special blessing the sisterhoods who so gladly hearkened to Our pleadings in favour of the children of so many scattered missionary districts—sisters, who for weeks during a brief vacation, left their convents and gave their time, their energy and their hearts love to the breaking of the Bread of Life to little children and to the forming of Christ in their unsullied hearts. May God be their reward!

We now turn with special affection to the priests of the diocese who have daily shared with Us Our joys, Our sorrows and Our hopes. When We came to you less than five years ago, We asked not only for your reverence and obedience as promised on bended knees the morning of your ordination, but also for your priestly friendship. That friendship you have given Us in generous and overflowing measure. We know that We demanded great sacrifices of you, not however without first having given you the example Ourselves, and you rose to the occasion as a united phalanx of truly priestly

hearts to face the task that lay before Us during those years of unprecedented sorrow, poverty and destitution.

We thank from Our heart the various religious communities of the regular clergy -Franciscans, Jesuits, Oblates of Mary Immaculate Redemptorists, Missionaries of La Salette Sons of Mary and Priests of Sainte-Marie, who have always edified Us by their spirit of sacrifice and cheerful devotion to duty and who have ever shown Us every mark of confidence, respect and filial submission.

With special gratitude and pastoral love do We say farewell to the diocesan clergy who are bound to their bishop by spiritual ties so strong and yet so tender that grace alone can explain that intimate union of the faithful priest to the bishop and shepherd of his soul. The lives of self-immolation, and devotion to hard monotonous duty in rural parishes and in the lonely life of scattered missions with no hope of earthly recompence lived by practically all the priests of this diocese have ever aroused Our deep admiration and increased Our veneration for the sublime office of the missionary priesthood of Christ. We know full well the difficult road you have to travel often times weary lonely and with very little of human sympathy and encouragement. In Our relations with you, Our desire and constant aim was not so much to show a hand of discipline as the heart of a true spiritual father and friend to each and all of you. How far we have succeeded is unknown to Us. God knows. Our heart goes out to you in fond affection through life and in leaving you We beg a continued remembrance in your Holy Masses and prayers. Our last counsel to you is to ever preserve the highest ideals of the priestly state and to put into daily practice the wise directions of the Church for your spiritual life.

Once more, to one and all, farewell! Our parting prayer for you is that which has been nearest Our heart since the day of Our consecration -that "you may walk worthy of God in all things pleasing" "that you may walk in love as Christ also loved us." With this holy wish on Our lips for you beloved priests, religious and people of this diocese—Our first See—which We shall ever love with Our youth's love. We tenderly consecrate you again to Mary, the Queen of the Holy Rosary and impart to you Our last solemn benediction. May the

blessing of God, Father Son and Holy Ghost, through the loving intercession of Mary, Our ever-glorious Mother descend upon you all and abide with you forever. Amen.

GIVEN at Regina, on the eve of Our departure for Our Mission as Archbishop of Toronto, this 18th day of March, 1935.

+ JAMES C. McGUGAN,
*Archbishop of Regina and
Erect of Toronto.*

By order of His Grace,
The Most Rev. Archbishop
J. E. CARDINAL,
Chancellor.

APPENDIX I.



OTHER
DOCUMENTS
OF
MOMENT

SERMON

BY THE MOST REV J C McCURKAN, D.D.,
on the double occasion of

THE SILVER JUBILEE OF THE FIRST MASS OF
HIS LORDSHIP ABBOT SEVERIN GERTKIN O.S.B. D.D.
and

THE ORINATION OF THREE RELIGIOUS OF ST. PATRICK'S ABBEY
(June 29, 1932)

"Introibo ad altare Dei, ad Domum qui dedit mihi iustitiam meam: I will go in unto the altar of God, to God who giveth joy to my youth"—(Ps. 43, 4.)

These words of the Royal Psalmist which the priest repeats morning by morning at the very beginning of Mass must have a very special significance for the three young levites upon whom the sweet yoke of Christ's priesthood has just been placed. "Introibo ad altare Dei—I will go in unto the altar of God." How their minds must go back in fancy to the days when as children they first received the inspiration to dedicate themselves to God's service in the priesthood, to go in unto the altar of God, to God who this morning, I am sure, fills their young hearts full of priestly joy. Years have passed and the dream of their childhood days has become a reality. Throughout their college and seminary career they have been daily treading closer and closer in the foot steps of Christ, gradually ascending the altar where they now touch the very hem of Christ's garments. During the long years of preparation they have realized the mighty responsibility they were to assume. And yet encouraged by the call of the Master and convinced that the Lord was waiting patiently to greet them at the altar, they have not wavered. They have been anointed with oil of gladness, messel and chalice have been committed to their keeping. They have dedicated themselves irrevocably to God. These same words must bring back a happy flood of memories to the Lord Abbot of Muenster, who this morning gives solemn thanks to God for twenty-five silver years of priestly grace and service. Well may we say, "This

is the day which the Lord hath made let us be glad and rejoice therein." It is a day of glad rejoicing for your dear father and people of this jurisdiction as you, from the fullness of your hearts, give thanks to God for all that the Abbot means to you as the kindly Shepherd of your souls. You will not fail to beg His continued blessings upon your spiritual Father whom you have learned to admire and love during the twenty-five years of his government of this Abbey in the spirit of Christ-like charity.

I need hardly tell you, my dear brethren, that the Catholic Priesthood according to our most firm Faith and vital conviction contains Christ's Presence in this world in a very definite and true sense. It is more than the affectionate remembrance of Christ more than His example more than His Holy Name though all these possessions are precious indeed we have the very voice of Christ, the Hand of Christ and the Sacrifice of Christ continuing the work of redemption and sanctification through His Ambassadors, the Priests of His one true Church. The vast majority of those not of the household of the Faith consider the clergy to differ in no way from the laity except in such things as personality training and appointment. Catholics on the other hand following the teaching of Holy Scripture illuminated and made clear by Tradition believe that a priest receives by Apostolic succession, through the rite of ordination certain supernatural prerogatives by which he takes on, in some way, Christ's own personality to continue His work among the children of men. Theologians formulate these powers in terms of "jurisdiction over the natural and mystical body of Christ." To be more clear and specific they include besides the power of teaching with authority (1) the power of continuing Christ's Sacrifice of Calvary (2) the power to bring Christ's own personality in touch with souls through the Sacraments.

To understand that Christ gives to His ministers the power of offering His Sacrifice again, we must go back in spirit to Holy Thursday and visit the upper room in Jerusalem for there it was that the Priesthood was instituted when Christ solemnly charged His Apostles, after breathing upon them His Power to do what He Himself had done—to consecrate His own Body and Blood, in memory of His bitter Passion and Death. "With desire He had desired to eat the Pasch with

His disciples before He suffered." It was at this Pascal Supper that Christ took bread into His sacred and venerable hands, blessed it, broke it and gave it to His disciples saying "Take ye and eat This is My Body". It was here that He first blessed and consecrated the Chalice saying "This is my Blood of the New Testament which shall be shed for many". He thus began the Great Sacrifice, the supreme oblation, which was to be completed on the morrow on the sorrowful hill of Calvary. Yet on the morrow, that body lashed by the biting whips, pierced by the nails and dug by the spear would lie lifeless on the Cross and the blood eager to be shed for men, impatient for the nails and the spear appears the evening before, when the wine in the Chalice at the Master's bidding turns to the Precious Blood.

But wonder of wonders! Christ communicates this Divine power to the Apostles and their successors in the priestly office. For when Confirmation is over, Christ the great High Priest rises and stands before the bowed heads of His kneeling Apostles. He raises His eyes to Heaven in prayer to the Eternal Father and stretching forth His Hands, as Bishop Prudhomme did this morning in ordination. He places them lovingly on the heads of His chosen ones saying "Do this for a commemoration of Me". By virtue of these words, they are made priests of the New Law, priests of the New Dispensation, charged to continue Calvary down through the ages and bring the Precious Blood within the reach of individual souls.

What a stupendous power is this which God gives to His chosen priests! Great indeed was the power exercised by God's servants of the Old Law, great was the power of Moses when he scourged Egypt with the plagues which swept over it, great was His power when he struck the Red Sea and divided the waters, leading the Israelites dry-shod to the desert beyond; great was the power of Joshua when at a blast from his soldier's trumpet the walls of Jericho fell and the very sun in the Heavens stood still at his bidding. Great was the power of Elias when, at his prayer fire came down from Heaven and consumed his sacrifices on Mount Carmel. But these wonders which God wrought for His chosen people in the Old Law dwarf and dwindle into insignificance in the presence of the power given to the priest, by which he may go "in unto the altar of God" and change mere elements of

bread and wine into the very Body and Blood of Christ. "Oh, wonderful power of the Priest," says St. Augustine, "in whose hands is born anew the Divine Saviour as truly as He was born in the womb of His Immaculate Mother."

Besides the power of offering sacrifice Christ gave to His priests the power of administering the Sacraments, the channels of grace of the New Law the gift of bringing His Own personality in touch with the souls He has redeemed. The sacramental power of the Church is really a touch of God's Own Hand for the Catholic Church believes that every rightly ordained priest possesses certain supernatural powers by which he is in all truth "the Ambassador of Christ and the dispenser of the mysteries of God."

We do not pretend to receive the power of working miracles properly so-called, but we do claim that through visible priestly ministrations invisible grace is given. We claim that Christ Himself has instituted this marvelous dispensation of mysteries. As He Himself forgave sin when He said "Thy sins are forgiven thee" so did He give that same power to His apostles when He said "Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." So too did He command them to baptize to consecrate to impose hands and to anoint the sick in the Name of the Lord. These things the Church claims as part of her daily ministry to the souls of men. It is as if Jesus passed to and fro not in Judea and Galilee alone but throughout the whole world. For whereverver the light of the Gospel is found there is to be found the man who acts in the person of Christ. You find him early in the morning standing at the altar—the altar of the New Dispensation you see him in the dim lonely hours of evening or of silent night soothing souls weary of sin you see him exercise mysterious rites and hear words that have come down from the beginning of the Christian Church and the power of these words and rites is as the power of the uplifted hand which gave peace and grace by the lake of Gennesareth or in the courts of the Temple in days of old.

Since such my dear Fathers and Brethren, are the stupendous gifts which God in His infinite and loving mercy bestows upon a priest on the day of his ordination, small wonder if the bells of this Abbey Church should ring out gladsome and

joyous peals on this blessed and happy day. We, the Bishops of this Ecclesiastical Province, by Our presence here, with a host of friends from far and near, wish to give to you, the dear people of this jurisdiction, an evidence of our fraternal love for your Father in God, His Lordship, the Abbot. We wish him long and happy years in your midst to continue his benevolent and kindly rule over you.

If I were to name the distinctive characteristic of the government of the Lord Abbot of Muenster, I would say it is charity. On the day of his ordination when the Chasuble fell over his shoulders, the ordaining pontiff pronounced these words, "Receive this priestly garment which signifies charity." That charity which is patient, is kind and dealeth not per-versely, he has constantly shown. This morning I am happy to give public thanks to him for many acts of kindness towards me personally. Furthermore, I am pleased to have this opportunity of thanking the Abbot, clergy and people of this jurisdiction for the charity, exceedingly great, which you have shown to the afflicted people of Southern Saskatchewan during the past winter. May God richly reward you and as Holy Mass continues let us beg the Divine Saviour of mercy and love to give to your spiritual leader that peace which the world cannot give in his arduous work for souls. We hope and pray with you that the twenty-five years of his priestly ministrations may be multiplied for God's greater glory and the welfare of His people "ad multos et faustissimos annos." Amen.

S E R M O N

BY THE MOST REV. J. C. McGUIGAN, D.D.,
at the Enthronement of the
MOST REV. L. J. A. MELANSON D.D.
BISHOP OF GRAVELBOURG
(March 10, 1883)

*And you know how I preached the Gospel to you heretofore
you despised and then rejected me, but you received me as an Angel
of God, even as Christ Jesus.*

(St. Paul to Galatians, 4, 13-14)

MY LORDS, ARCHBISHOPS AND BISHOPS,
VENERABLE BRETHREN OF THE CLERGY,
DEARLY BELOVED IN JESUS CHRIST

These words were spoken by the great Apostle to the Christians of the early Church. They were strange and daring words for a man to speak. You received me he says, as an Angel of God, even as Christ Jesus. In the same epistle, the same Apostle, supremely conscious of the divinity of his apostolic mission adds "Though an angel from heaven preach a gospel to you, besides this which we have preached, let him be anathema" (Gal. 1, 8-9). All thus St. Paul says of himself, because he was filled with the conviction of the divinity of the commission given him by Christ to teach all things whatsoever he had commanded, to sanctify and minister as Christ ministered and with His power, to govern God's Church according to its apostolic constitution. Briefly, he was conscious of his mission and responsibility as a Bishop of the Catholic Church.

Last evening and again this morning you dear Clergy and Faithful of Gravelbourg, have assembled around God's altar to receive one sent to you by Christ's Vicar on earth, to receive him as an Angel of God, even as Christ Jesus, the source of all truth, of all sanctity, of all authority. And as the human race has ever need of truth, grace and guidance, he comes to you as Christ did in His own day to teach, to sanctify, to rule. During these solemn hours, the Spirit of God speaks through

the mandate of Pope Pius XI the successor of St. Peter, the mandate read to you last evening by whose warrant credentials and authority another Bishop, clothed with the fulness of the Priesthood, takes his place in that unbroken and venerable line reaching back to the Apostles, to whom has been entrusted the guardianship of the faith of Jesus Christ in its threefold character of revealed truth of sacramental life of orderly government. For again in Christ a name your bishop comes to teach to sanctify and to rule the flock committed to his trust as the "Shepherd and Bishop of your souls" (I Peter 2:25) and you receive him "as an Angel of God, even as Christ Jesus." (Gal. 4: 13-14)

HE COMES TO TEACH

He comes first of all to teach the truths given to the world by Christ, and entrusted to the keeping of the Christian church. He comes to preach Christ crucified (I Cor. 11: 23). To him as a successor of the Apostles are addressed the words "As the Father hath sent me I also send you" (John 20: 21). Going therefore teach ye all nations, teaching them to observe all things whatsoever I have commanded. And behold I am with you all days even to the consummation of the world" (Matt. 28: 18-20). So, on the morning of his consecration, before the Church imposed hands on him she asked him this pointed question "Will you teach the people for whom you are ordained, both by word and example the things you understand from the divine Scriptures?" Only when that solemn promise was made were the Gospels placed upon his head and shoulders while bishops imposed hands upon him, and later gave into his own appointed hands the sacred book of the good tidings of Christ, bidding him "Receive the Gospel" and "Go preach to the people committed to his care" (Rite of the consecration). He is sent to you as a guardian of Christian truth charged to keep intact every jot and tittle of the faith to guard, defend, spread it through the gift of preaching and exhortation. And dearly beloved, his speech and his preaching will be "not in the persuasive words of human wisdom but in the shewing of the Spirit and power" (I Cor. 2: 4). For so concise and definite is the teaching of a Catholic Bishop that St. Paul feared not to say "Though an angel from heaven preach a gospel besides that we have preached, let him be anathema" (Gal. 1: 8). So free from error or change was that teaching

to be during the long centuries of Christian history that Christ declared to his Apostles "He who heareth you, heareth me, he who despiseth you despiseth me; he who despiseth me despiseth Him who sent me" (Luke 10, 16).

HE COMES TO SANCTIFY

Your new bishop comes also to sanctify, for the essential mission of the Church is to save immortal souls through the application of the redeeming blood of Jesus Christ. The Apostles were commissioned to teach indeed but they were also ordained and consecrated to minister the sacraments of the new law instituted by the loving Master. For our divine Saviour conferred upon them the gift of bringing His sacred personality in touch with those He had redeemed. He established the sacramental system of divine grace so that St. Paul could say that we are "the ministers of Christ and dispensers of the mysteries of God" (1 Cor 4, 1). The bishop therefore is the faithful steward of God's choicest gifts to men, the source and fountain-head of the priesthood for through the gift of Holy Orders he has the duty to perpetuate the stream of divine grace by the bestowal of heaven-born powers on those whom a divine vocation and long clerical training have fitted for the sublime functions of the ministry of the Church. He therefore by his own ministrations and the powers of the priesthood which he will confer on others, comes to sanctify you in truth through the sacramental channels instituted by Christ to give grace.

HE COMES TO GOVERN

He comes to teach, he comes to sanctify, he comes also to govern or rule the Church of God. He comes to you with mitred brow staff in hand for to him belongs the office of orderly government as the good Shepherd of his flock. He comes to rule as Christ did, with an authority and a discipline that have their source and inspiration in love for although His Kingdom was not of this world Christ ruled and dominated as a King, yes, as the King of Kings, in the hearts and consciences of men. The Christ-given authority of your new bishop will be exercised with Christ-like mercy and love, according to the charge of the Church, when on the morning of his consecration she handed him the Shepherd's staff "Receive the staff of the Pastoral Office, so that in the correction of the vices you may be lovingly severe, giving judgment

without wrath, softening the minds of your hearers while fostering virtues, not neglecting the strictures of discipline through love and tranquility. His rule will be the gentle-shepherding of the Pastor and Father whom the Church charges to follow the good Shepherd and Prince of Pastors in the divine work of feeding the lambs and sheep of Christ's flock and of ruling the Church of God purchased by the shedding of His Blood.

Dearly beloved Clergy and Faithful of Gravelbourg! Since such is the mission of him who this morning offers up for you the Divine Sacrifice for the first time amidst the splendour of pontifical ceremony it is meet indeed that you should receive him as indeed you do as an Angel of God even as Christ Jesus. For Christ is His authority. His power and His strength. It is the Holy Spirit of God who has added to the august Apostolic College which was established on the day of Pentecost and which is still functioning in the world to preach Christ's truth to minister in grace and charity to God's children to rule that we may to guide and direct in such manner that discipline may be maintained and the unity for which Christ prayed may not be lost. Therefore will you give him submission loyalty and affection remembering the words of Holy writ. Obey your Prelates and be subject to them for they watch as being to render an account of your souls that they may do this with joy and not with grief. (Heb 13: 17) Receive him then as the Galatians received St Paul as an Angel of God reverence and love him even as Christ Jesus.

My dear Lord Bishop of Gravelbourg! Clothed with the fulness of the Priesthood of Jesus Christ you come sent as the Apostles of old to teach to sanctify to govern the flock of this young diocese of Gravelbourg whose first pastor transferred to the glorious See of Quebec will soon take his place in the Senate of the Supreme Pontiff as a Cardinal of the Holy Roman Church. You come at a time of moral unrest when people are "tossed about by every wind of doctrine". You face heavy economic problems as well as moral and social difficulties of no small magnitude. You begin your pontifical ministry in Apostolic Poverty. Yet with that courage and noble spirit of self-sacrifice characteristic of the race from which you spring and with unshaken faith in the divinity of your apostolic mission, you take up the burden of the Episcopate without

fear knowing that He who came to the Apostles "walking on the waves of the sea will be with you always with the same message of peace and confidence. It is I be not afraid." He will still the billows of human wills human purposes human hearts as He stilled the billows of the sea of Galilee in the days of old. He will be with you all days to direct and prosper your ways in peace.

The affection and encouragement which the Holy Father showed you when he called you to the exalted office now years will live in your memory as a pledge and a sign of Rome's unceasing love for the missionary bishops. We your brothers in the Episcopate who gather around you in the spirit of loving charity pray that God may give you the fortitude strength and endurance which He promised to His chosen Apostles. We lovingly all upon Mary whose sweet and powerful name has been your strength and consolation in the land of Evangeline to guide and prosper you in your new field of labor. We particularly who face with you the same problems and administer jurisdictions tried and burdened like your own assure you from our heart that we will walk with you in love participating your joys your sorrows and your hopes.

Let us then lift up our hearts in strong confidence and in holy hope. History repeats itself and history assures us of the triumph of the Church amidst adversity of every kind. It is not God's way that great blessings should descend without the sacrifice first of great sufferings. It is Our Lord in Heaven who is our light in the gloom our confidence in the storm. There is nothing impossible to Him who is Almighty nothing strange to Him who is an manifold in operation all fruitful in treasure. The clouds will break and the sun will shine again and the prairie blossom as the rose. If the crosses and anxious care of the present hour are borne with cheerful resignation and patient hope our present tribulation will be but the harbinger of a better day to come when the prediction of Jesus in regard to the kingdom of God shall also have its fulfillment in these and fertile prairies of Southern Saskatchewan. "The Land that was desert and impassable shall be glad and the wilderness shall rejoice and shall flourish like the city. It shall bud forth and blossom and shall rejoice with joy and praise the glory of Lebanon is given to it the beauty of Carmel and Sharon they shall see the glory of the Lord and the beauty of our God." (Is. 35. 1-2)

FUNERAL ORATION

BY THE MOST REV J. C. MCGUIGAN, D.D.,
at the obsequies of the
MOST REV OVIDE CHARLEBOIS, D.D.,
VICAR APOSTOLIC OF KEEWATIN
, Nov. 25, 1923)

There was much weeping among them, being grieved that they would see his face no more (Acts xx, 38.)

MY LORDS, ARCHBISHOPS AND BISHOPS,
VENERABLE MEMBERS OF THE CLERGY,
DEARLY BELOVED IN CHRIST JESUS

There are few passages of Holy Writ as touching, tender and pathetic as that which describes the parting of the great Apostle St. Paul from the clergy of the Church of Ephesus when, before embarking, he knelt down and wept with them on the shore and they "wept and embraced him being grieved that they would see his face no more" (Acts xx, 38) In like manner, dearly beloved, we are gathered from far and near this morning in heartfelt sympathy with His Excellency, the new Vicar Apostolic of Keewatin who was bound by so many ties of nature and of grace to his uncle and spiritual father—we are gathered together to bid farewell to another Apostle, the Apostle of Northern Manitoba and Saskatchewan, the Most Rev Ovide Charlebois, whose kindly face we shall look upon no more You, my dear Lord Bishop and Fathers of Mary Immaculate, with the faithful of this Cathedral parish, and indeed the whole body of citizens of The Pas, are bowed down in unlooked for and staggering grief You mourn the death of him who by the dignity of his high office and his personal devotion to your highest religious, spiritual and civic interests, endeared himself to your hearts Through tear dimmed eyes you see the receding vision of a life well-lived and a life-work well done With lips that quiver in the grip of grief, thus whole north country bids him this morning an affectionate and grateful farewell.

Reverence for the person of Bishop Charlebois, for the Oblate family of which he was a distinguished member, and

for the Episcopal office which he so worthily exercised for well-nigh twenty-three years, demand that a farewell word be spoken in his honour. And yet dearly beloved I know not what thoughts to express or what words to clothe them in as we gather around the altar of sorrow. It would be difficult for anyone to bring into orderly review the striking events of an apostolic life distinguished by such wealth of virtue such strenuous endeavour such high ideals, such splendid achievements. It would be quite impossible for any poor words of mine to tell to your satisfaction dear priests and religious of this vast Vicariate what he was to you who knew his rare excellence and patient fatherly kindness, through long and frequent intercourse. It is difficult to measure what loss he meant to this Vicariate which he founded amidst poverty and self-sacrifice of every kind and which he has served so long and so faithfully to the northeast where for nearly half a century he was a true though humble and unobtrusive leader and to this country generally whose religious life has been influenced by his Apostolic labours. The manifestations of sorrow seen here this morning and witnessed throughout the whole Western Canada when the news flashed over the wires of his unexpected death on Monday last speak of a loss which is genuine and universal.

There is no need to speak at length of his deep spirit of faith of his ardent charity of his truly Apostolic spirit. You dear brother priests have known his honesty of purpose, the simplicity of his child-like faith the tenderness of his heart the Catholicity of his affections. He lived by the noble rule of St Paul "I will spend myself and be spent for your souls—*Impender et superimpender*" He put complete trust in Divine Providence and became all things to all men that he might gain all to Christ. The charity of Christ filled his heart because he was a true Priest of God a faithful religious of Mary Immaculate a noble Bishop and Apostle of Jesus Christ.

True Priest and devoted Apostle! Yes, to Bishop Charlebois may well be applied these words of Holy Writ "Behold a great Priest who in his day pleased God and was found just." Born in a deeply religious family of sturdy French Canadian stock at Oka in the Province of Quebec early in life he heard the voice of God calling him, as the Master Himself had called Andrew and Peter "Come after me and I will make you a fisher

of men." Thus in the College of L'Assomption, near Montreal, in the Oblate Noviciate of Lachine and at the Scholasticate of Ottawa, he, day by day, stepped closer and closer into the footsteps of Christ, gradually ascending the altar where he would touch the very hem of Christ's garment. It was on July 17th 1887, that he knelt for ordination at the hands of the saintly, the gentle, the venerable Bishop Grandin, whose cause of beatification is now before the Holy See. Inspired, doubtless by the devouring zeal of Bishop Grandin, he offered himself to the missions of the Northwest. He came to save the souls of the Indian tribes who "sat in darkness and the shadow of death" — souls for whom the Sacred Heart of the Saviour shed His Blood on the crimsoned heights of Calvary. He heard the voice of God demanding the sacrifice of all that he held dear. "Go out from thy people and thy father's house and come unto the land that I will show you." Hence it was that shortly after his ordination he bade adieu to his native province to become a missionary among the lowliest of God's children.

LABORED IN WEST

The first sixteen years of his priesthood were spent at St. Joseph's mission, Fort Cumberland, in Saskatchewan, where, by his devotion to the sick and his unfeigned love for his Indian children, he soon gained the affection of all. Transferred to the Indian school at Duck Lake, his name is written in letters of gold in the annals of that institution.

Thus for twenty-three years as a bishop, did he sacrifice his life to Jesus through Mary, *Ad Jesum per Mariam*, according to his own motto. During forty-six years, therefore, he was an ambassador of Christ and dispenser of the mysteries of God. Years of sacrifice of self-annihilation, of humility, of hidden labour for and with God, for the extension of His Kingdom. Years of loneliness with no one but the Blessed Sacrament to comfort him in the isolated mission of Lake Cumberland. Years of truly humble service among his beloved Indians and half breeds when in poverty and solitude, he cared for the Master's cause. Years among his well-loved charges of the school of Duck Lake during which he brought Christ's own personality in touch with the souls He had redeemed! This unlocks the secret of the deep reverence and

final love and high esteem in which the good Father Charlebois was held by the Indian tribes to whom he ministered in his earlier years. They saw in him the Good Shepherd of souls, the kind and merciful Master Christ Himself.

Truly dear brethren through his eyes they saw the eyes of God to shine and through his lips they heard God's word. In each of his hands as he raised them up to bless, they saw the wounds that dropped on Calvary and his feet on the altar stairs were signed by the same marks as those which Magdalene kissed. As they heard his voice in the confessional they heard the voice of him who bade the sinner "Go and sin no more." As they saw him in his daily life bringing comfort and consolation to the poor, the sick and the afflicted they realized that the words of the Gospel were fulfilled *Pasperre euan gelizator*. The poor have the gospel preached to them. They saw in him the Good Shepherd who went about doing good in the days of old they saw Him who had compassion on the multitudes who soothed the sorrowful and bound up the broken hearted. The great charity and goodness of his heart drew all souls to him and through him to Christ for he was a true missionary a priest after God's own heart.

But the day came when Father Charlebois was called to the exalted office of Bishop in the Church of God. He had learned to obey and therefore he was placed in command. He had learned to serve in humility and lowliness and therefore he was invested with authority. Then opened for him a wider field for his apostolic labours when he was named Vicar Apostolic of Keewatin. Then with mitered brow and staff in hand he was called upon to teach to rule and sanctify his spiritual children of this vast district. I need not tell you that in this capacity he was the very soul of the great work accomplished here by the Oblate Fathers aided by a few secular priests since the erection of this vicariate in 1910. His priests and co-laborers will tell you that they soon learned by experience to feel that they had in him as leader a father full of vigilance, diligence, judgment and charity who showed the deepest interest in all persons and matters under his care who rejoiced in the success of his assistants and sympathized with them in their trials. Like St. Paul he rejoiced with those who rejoiced and wept with those who wept. His prudence and wise counsel were at the service of all. For urged by the

charity of Christ, he freely lent his services to whatever work would extend the kingdom of God.

Not content with supplying the pressing needs of his missions, he built up a flourishing parish and missionary centre at The Pas. He established the Scholasticate of Beauval and interested himself in better educational institutions for his Indian children. This very cathedral in which we worship today the parish school near by the fine religious institutions that surround us, particularly St. Anthony's hospital, eloquently proclaims his zeal for the beauty of God's house; his love for your children, his care of the sick and dying. I was going to say that these buildings would be his monument. But no—~~Any~~ monuments are permanent; grateful affection for him is enshrined in the hearts of his sorrow-laden priests and people in this north land. His name shall be spoken in benediction from generation unto generation.

We are indeed grieved that we shall look upon his face no more but we do not sorrow at those who have no hope. God is not unmindful of his soldiers of the cross. Bishop Charette has fought the good fight, has finished his course, has kept the faith and will no doubt receive the crown of glory promised to the good and faithful servant of Jesus Christ. He has literally left father and mother and sisters and brothers and home and lands for the name of Christ and therefore, according to the scriptural promise, he shall receive life everlasting (Matt. xxv, 27-29) that life so far above every earthly joy that St. Paul speaking of it says "Eye hath not seen nor ear heard nor hath it entered into the heart of man to conceive the things which God has prepared for those who love him."

Yet dear brethren, we must pray for the soul of this Venerable Patriarch, the father the friend who has left us. For more than three score years and ten, in much striving and with great fidelity he walked in the way of the Master but he was of the earth and therefore subject to human frailty, to error and sin. Great was his dignity, great were his graces, but great too were his responsibilities. He has already given an account of his stewardship. God alone knows the spotlessness and purity required of a soul before it may enter the Kingdom of Heaven.

I know that the ties that bound him to you, my dear Lord Bishop, Fathers and Brothers of Mary Immaculate, will assure

for his beloved soul the gratitude of your frequent and fervent prayers. We, too, dear Brother Prelates and brother priests, who, though not of his religious family or his intimate associates, yet esteemed and loved him, will remember him in the Holy Sacrifice and ask God to grant him a place of "refreshment, light and peace." You, Reverend Sisters and devoted laity, who will no longer see the familiar figure of this venerable Prelate take his place in this sanctuary where he so often came to pray and offer sacrifice—you will unite your suffrages and your prayers with ours and beseech the Eternal Father in Whom he trusted as a child, to look with clemency and mercy upon his soul.

Especially this morning, as this solemn funeral dirge is sung and as the last solemn absolution and blessing of Holy Mother Church is given him, let us all join in fervent prayer and supplication that he may enter speedily into the joy of the Lord.

May the angels lead him into Paradise. May the holy standard-bearer, St. Michael bring him unto holy Light. May Mary Immaculate, Queen of Heaven, receive her Oblate Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. Amen.

A D D R E S S

AT THE MOST REV J C MCGUGAN, D.D.,
on the occasion of the
ERCTION OF THE DIOCESE OF SASKATOON
MARCH 18, 1934

REVEREND FATHERS, DEARLY BELOVED IN CHRIST JESUS.

You have just heard me the representative of His Excellency the Most Rev Andrea Cassulo, Apostolic Delegate to Canada and Newfoundland and sub-delegate of the venerable seat of Apostolic Authority—the Holy See—read the mandate of Our Holy Father Pope Pius XI which alters the circumscriptions of several dioceses of the ecclesiastical province of Regina and decrees the erection of a new diocese at Saskatoon, suffragan to the metropolitan see of Regina. By this act, this church of St Paul's, closely connected as it is with the history of your progressive city, has been elevated to the dignity of a Cathedral and the seat of jurisdiction of a Bishop of Holy Mother Church.

The document which decrees the formation of this new diocese is dated June 9, 1933 has been expedited on December 30th of the same year and on thus the Feast of St Joseph, 1934 I officially carry out the wishes of the Holy See and declare the new diocese of Saskatoon validly erected as a unit of the ecclesiastical Province of Regina with the other changes outlined in the Apostolic Bull taking effect from thus same date March 19th. The Feast of St Joseph 1934, the 13th year of the reign of Our Holy Father Pope Pius XI

On receiving such an official document from the Holy See your first sentiments are naturally sentiments of obedience, loyalty and gratitude to the Vicar of Christ for the favour he has bestowed upon your City, this Cathedral Church and the whole district of Saskatoon. I congratulate you on the honour that has come to you. I need hardly say that the Holy See in altering the circumscriptions of the dioceses of the Catholic world, acts with prudence wisdom and extreme care. The growth of the Church of Saskatchewan has been such and continues to be such that during the past twenty-five years mighty changes have been wrought, new jurisdictions have

arises and a definitely organized church province has been formed now comprising the Archdiocese of Regina with four suffragan jurisdictions, the dioceses of Prince Albert, Gravelbourg, Saskatoon and the Abbey Nullius Muenster.

It is just a little more than twenty-five years ago, on December 3rd, 1907 that the first diocese the diocese of Prince Albert was formed it was followed in 1910 by the erection of the diocese of Regina but both these dioceses were still subject to St. Boniface. In 1915 the diocese of Regina was elevated to metropolitan rank with Prince Albert as suffragan. In 1921 the Abbey Nullius of Muenster was formed into a separate jurisdiction and the Holy See foreshadowed thus evening's ceremony by giving the diocese of Prince Albert the title of Prince Albert and Saskatoon. On January 31, 1930, the diocese of Gravelbourg was cut off from the diocese of Regina and now on June 9, 1933 the new diocese of Saskatoon takes its place in the Church history of this province. The growth of colonization in the north country has made it necessary to greatly extend the boundaries of the diocese of Prince Albert so that the new circumscription of that diocese is quite as large as its former territory.

It may be noted as passing that the progress of the Church has been reflected in the official census of the Dominion of Canada for now according to the census of 1931 out of a total population of 921 785 Catholics number 233 979 and comprise 25.4 % of the total population. Our responsibility as a religious group is undoubtedly great our opportunities for good were never better and the solid organization that is taking place in every part of this province speaks of a strong and vigorous Church for the future that will not only spiritualize the lives of its followers but greatly influence the communal of our great province as well. The re-awakening of our people to the need for Catholic Action all over Saskatchewan is a pledge of unity and a sign of victory amidst the difficulties that surround us especially in these days of hardship and distress.

The coming of the new bishop to Saskatoon will, I do not doubt cement the wonderful unity that characterizes the hierarchy the clergy the faithful of Saskatchewan, so cosmopolitan in their make-up, yet united by bonds stronger than hoops of steel in the Catholic Faith and the Charity of Christ.

I cannot conclude this evening's ceremony without paying a tribute of personal respect and affection to His Excellency Bishop Prudhomme who has been your faithful Shepherd and kind Father for more than twelve years. As the ties that bind him to you as his spiritual children will soon be severed, it is but proper that I should publicly express your sentiments of respect, gratitude and affection for him who has been the source of all the Church's grace and consolation to you since he came among you in 1861. From his consecrated hands innumerable blessings have flowed unto the souls of your children as he came to confirm them year by year under his great progress has been made new churches have been erected and the north country opened up to new parishes and through him as your Bishop and Good Shepherd you have been united to the centre of Christendom, the Holy See. I sincerely hope that an occasion will present itself before the coming of the new bishop to allow you to give to him a tribute of your respect, your gratitude, your love. His has ever been and is the heart of a Good Shepherd who loves his flock, and his staunch loyalty to the Vicar of Christ, will ever shine forth as one of the glorious traits of his Apostolic career.

While keeping a faithful remembrance of him, you will, I am sure, not fail to give to your new bishop a right royal welcome and the full affection of your hearts. Bishop Murray comes to us as a ripe and learned scholar, a spiritual and kindly minister of Christ an Angel of peace and love. The date of His installation has been tentatively fixed for April 18. I beg you to pray daily for him that He may be a "pattern to the flock from the heart" and that the erection of this new diocese may redound to God a greater glory and the salvation of immortal souls.

In conclusion let us turn our minds and our hearts to the Great White Shepherd of Christendom Whose authority I represent among you this evening and recalling the words of Christ to St Peter "Thou art Peter and upon this rock, I will build my Church and the gates of hell shall not prevail against it" — let us pray that God may long spare our glorious Pontiff to the affection of his people and for the progress of Holy Mother Church.

S E R M O N

BY THE MOST REV J C MCGUIGAN, D.D.,
at the Enthronement of the
MOST REV G C MURRAY, D.D.,
BISHOP OF SASKATOON
(April 18, 1934)

*Behold I am with you all days even to the consummation of
the world. Matt xxviii 20,*

MY LORD BISHOP OF SASKATOON,
MY LORDS ARCHEBISHOPS AND BISHOPS,
VENERABLE MEMBERS OF THE CLERGY,
DEARLY BELOVED IN CHRIST JESUS

The Church of God is ever ancient, yet ever new! Ever ancient in her corporate life given her by her divine Founder when He breathed His power upon the Apostles and gave them their divine commission promising them the guidance of the Holy Spirit until the end of time. "Behold I am with you all days even to the consummation of the world." (Matt. xxviii, 20) A stupendous promise, setting at defiance the ravages of time, promising perpetuity in a world of change and making the Apostles as a corporate body princes of an unfailing heritage. That this promise has been amply fulfilled, the pages of history clearly testify. The Catholic Church, as Lord MacAulay so eloquently states, was great and respected before the Saxon had set foot on Britain, before the Frank had crossed the Rhine, when Grecian eloquence still flourished in Antioch and when idols were still worshipped in the temple of Mecca. Extremes of thought and culture met in her bosom and blended into unity. Ancient civilization and modern barbarism had hurled their forces against her and each in turn knelt at her feet. Empires had passed away but the Catholic Church stood erect among the ruins. She is the divine spectator of the ages—for amidst the vicissitudes of fortune and all the dramatic changes of the past, she has remained unchanged, so much so that she can go back step by step through the archway of the ages to the day when Christ gave the

sublime charge to Peter and his successors to feed His lambs and sheep and made him the corner-stone of the building which was to last until the end of time. "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it" (Matt. xvi, 18.)

Yet, dearly beloved of the Church is ever ancient, she is likewise ever new. She does not merely belong to a by-gone age. She deals with modern problems and is ever new in adapting herself to altered circumstances and to changed conditions. As we survey the centuries, we see the Church changeless in her personality and yet controlling each successive age and its particular theories, salvaging for posterity whatever may be of value to humanity. In our own day, we have seen our present Holy Father whom may God long preserve to us—give light and guidance on modern perplexities when so many alleged leaders of thought have darkened counsel. So too does the Church closely watch the progress of the Faith and when new development demands it, erects new mission fields, vicariates or dioceses that she may the more effectively pursue her end and aim—the salvation of immortal souls.

Last evening, dearly beloved brethren, we witnessed the enthronement of the first bishop of the newly erected diocese of Saskatoon—erected during the week of Pentecost, 1903, and, therefore, exactly nineteen centuries after the birth of the Universal Church. And, yet dearly beloved, the new bishop comes to a new diocese with the ancient commission, the same Christ-given powers, the same Apostolic jurisdiction as that given to the Twelve to whom Christ had entrusted the guardianship of the Faith in its threefold character of revealed truth, of sacramental life, of orderly government. For, dearly beloved, your bishop comes to teach, to sanctify and to rule the flock committed to his trust as the Shepherd and Bishop of your souls.

* * *

The body of the sermon is substantially the same as in the preceding one, viz.:

He comes to teach,
He comes to sanctify,
He comes to govern.

Dear beloved Clergy and Faithful of Saskatoon! Since such is the mission of him who this morning offers up the Divine Sacrifice for the first time amidst the splendour of pontifical ceremony it is meet indeed that you should gather around him to invoke the Holy Spirit to give him that blessing strength and endurance promised to His chosen Apostles. Christ must be his authority his power his strength. It is the same Holy Spirit whom we invoke who has sent him to you to preach Christ's truth to minister in grace and charity to God's children to rule that is to say to guide and direct in such a manner that discipline may be maintained and the unity for which Christ prayed may not be lost. How Our Divine Master prayed and it was the last the most sublime the culminating prayer of His life for unity for brotherly love unity both internal and external "That they may be one as Thou Father in Me and I in Thee that they may be One in Us that the world may believe that Thou hast sent Me" (John xxi 20). Therefore will you give your new bishop undivided submission loyalty and affection remembering the words of Holy Writ "Obey your Prelates and be subject to them for they watch as being to render an account of your souls that they may do it with joy and not with grief" (Heb xiii 17). We may here recall the words of a great Bishop and Martyr of the Second Century St Ignatius of Antioch. "Wherefore it will become you to concur in the mind of your Bishop. For your famous presbytery worthy of God is knit as closely to its Bishop as strings to a harp. Therefore by your unanimity and harmonious love let Jesus Christ be sung and each of you takes part in the chorus." On this solemn occasion I charge you dear priests and people of Saskatoon to be closely knit to your bishop as strings to a harp so that by your unanimity and harmonious love Jesus Christ may be sung throughout the length and breadth of this new diocese and each of you take part in the chorus that will ascend to the throne of the Heavenly Father. In the words of the same Bishop and Martyr "Ne sine Episcopo— Do nothing without the Bishop" love unity flee division be ye followers of Christ as He is of the Father.

My Dear Lord Bishop of Saskatoon

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At the bidding of the Holy See you have left the tranquill

diocease of Victoria where you so easily won the affection of all hearts you come sent as the Apostles of old to teach to sanctify to govern the flock of this new diocese to continue the work of your predecessors in the upbuilding of the Church of God. You come at a time of social unrest when people "are tossed about by every wind of doctrine." You must face heavy economic problems as well as moral and social difficulties of no small magnitude. Yet we feel that you come richly endowed for the task that lies ahead. You bring to Saskatoon learning grounded in party scholarship linked with austerity a disciplined mind illumined by religious light. With that courage and noble spirit of self-sacrifice which has ever marked your priestly and episcopal ministry you take up your new burden undaunted and without fear knowing that He who came to His Apostles "walking on the waves of the sea" will be with you always with the same message of peace and confidence. It is I be not afraid. He will still the billows of human wills human purposes human hearts as He stilled the billows of the sea of Galilee in the days of old. He will be with you all days to direct and prosper your ways in peace.

Let us then lift up our hearts in loving confidence and in holy hope. History repeats itself and history assures us of the triumph of the Church amidst adversity of every kind. It is not God's way that great blessings should descend without the sacrifice first of great sufferings. It is our Lord in heaven who is our light in the gloom our confidence in the storm. There is nothing impossible to Him who is Almighty nothing strange to Him who is all-manifold in operation all fruitful in resource. Truly the Church is ever absent in her constitution and Divine Charter ever near in her majestic pulsing life and in the vigour of the Faith. Spread throughout nations the most diverse going down through twenty centuries of time thus affecting everything else yet leaving her untouched her voice still rings from the East and from the West from the fringes of northern snows to tropical isles of the south the same teaching voice the same commanding power. Even today like the rock of Gibraltar she stands immovable amidst the billows of social and moral upheaval that rage around her immovable amidst the ebb and flow of human innovations impregnable to the attacks of her enemies indifferent to the rise and fall of nations surviving spediations steadfast in

persecution and everywhere showing a renewed vitality, a heavenly sustained sovereignty, a self-evident Divinity. Looking back over the centuries of her storied pages there stands out at every epoch of history the fulfillment of the Divine Promise—that promise which may well give renewed courage and confidence to the new bishop as he takes up a new pastoral charge with an ancient commission "Behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 20) Amen.

A SAINTLY PRIESTHOOD

BY THE MOST REV J C McCORMACK, D.D.

No vocation could possibly be more appealing more far-reaching in its influence or dearer to the Sacred Heart of Jesus than the one recommended and blessed by the Holy Father a saintly priesthood. It is true that God offers the precious gift of sanctity to every Christian. He addressed the whole human race when He said "Be you therefore perfect, as also your heavenly Father is perfect" (Math v 48). So, too, the great Apostle St. Paul cries out to each and everyone of us no matter what our station in life may be "This is the will of God your sanctification" (1 Thess 4: 3). We are all without exception invited to aim at sanctity. This is made very evident by the fact that there have been and doubtless still are today many great saints, some canonized and many uncanonized in every condition and walk of life from the highest to the lowest from great kings and queens like St. Louis of France and St. Elizabeth of Hungary who "wore the white flower of a blameless life in the fierce light that beats upon a throne" to the humblest and simplest of God's children like St. Isidore who worked on a farm and St. Bernadette of Lourdes the daughter of a peasant who was privileged to look upon the fair form of the Blessed Virgin Mary with mortal eyes and was chosen to be her messenger in bringing to sick bodies and sin-laden souls the consolations and wonders of her far famed shrine of Lourdes.

Yet if all Christians are called to sanctity and holiness of life every Catholic knows as of by a religious instinct that priests in particular have a special obligation to lead holy lives. So deeply rooted is this idea in the Catholic mind that the priest is called "another Christ" whose life must therefore mirror the sanctity of Christ. The priesthood is quite properly called the "holy priesthood for in truth a priest should be "holy innocent undefiled separated from sinners, and made higher than the heavens" (Heb vii, 26). In the words of St. John Chrysostom he should be "placed aloft far above the earth and its ordinary concerns like one who has the body of a man and the mind of an angel, who lives on earth but enjoys the citizenship of heaven."

CHRIST PRAYED FOR HIS PRIESTS

In point of fact if we search the anxious yearnings of the Sacred Heart as revealed to us in the Divine Scriptures, we find that Christ's greatest anxiety on the eve of His passion was for holiness in his future priests. Doubtless the sin and defection of Judas who like the other Apostles was called periodically to the priestly state by the loving Master was present in His mind and tugged at the tender cords of love of His Sacred Heart when He addressed that wondrous prayer for priests to His heavenly Father "Holy Father keep them in Thy name whom Thou hast given me that they may be one as we also are one. While I was with them I kept them in Thy name Those whom Thou gavest me have I kept and none of them is lost but the son of perdition that the scripture may be fulfilled I pray not that Thou shouldest take them out of the world but that Thou shouldest keep them from evil Sanctify them in truth And for them do I sanctify Myself that they also may be sanctified in truth" (John xvii, 11-12-13-17-19)

Pope Pius XI would have us make that stirring prayer of Christ our very own during the month of September "I pray not that Thou shouldest take them out of the world but that Thou shouldest keep them from evil Sanctify them in truth Indeed since this is the prayer that welled up from the waters of sorrow and love that flooded the Heart of our Redeemer on the eve of His passion it would seem that no prayer could be more pleasing to the Sacred Heart now than our daily appeal to Him in the Sacrament of His love for the sanctification of those whom He has chosen to continue His divine work on earth "You have not chosen Me but I have chosen you and have appointed you that you should go and should bring forth fruit and your fruit should remain" (John xv 16)

THE CLERIC MUST BE HOLY

Priests above all others must abide in the love of their Divine Master and must daily receive the sap of divine grace from the vine which is Christ Himself if they are to be "fruitful in every good work" "Abide in Me and I in you As the branch can not bear fruit of itself unless it abide in the vine so neither can you unless you abide in Me As the Father hath loved Me I also have loved you Abide in My love" (John xv 4-9) These words are addressed by the great High Priest Christ Jesus to every earthly priest who

participates in His Eternal Priesthood, and upon whose soul has been burned the indelible character not only of sonship in Baptism, of soldiership in Confirmation, but also of priesthood in Holy Orders. The daily prayers of the faithful for a saintly priesthood will call down God's blessings not only upon their priests, but indirectly upon themselves and their children for it is an old adage that a holy priesthood is the best guarantee of a faithful and God-fearing laity. To pray for your priests is literally casting your bread upon the running waters for you shall surely find it again in the love for religion and in the respect for law and order which a holy priesthood is bound to inspire in the hearts of your children.

THE PRIEST'S DAILY INTIMACY WITH CHRIST

The sanctification of the clergy is the paramount care, the daily solicitude, of the Church of God. In the words of Pope Pius X, "One thing more than all others preoccupies me—it is the desire to see the clergy quite worthy of the duties they discharge." They are in very truth "ambassadors of Christ and dispensers of the mysteries of God." Their sacred office, the sublime functions which they perform, necessarily require holiness of life. This is pointed out by the liturgy of the Church. Before ordaining a class of priests, the ordaining prelate asks the archdeacon this pointed question, "Do you know them to be worthy?" Again in the beautiful admonition that precedes the imposition of hands, the Church with the love of a mother for her sons who are to receive the royal dignity of Christ's priesthood, admonished them with great tenderness, saying: "Wherefore, dearly beloved sons, whom our brethren's judgment hath chosen to be consecrated for our helpers keep in your conduct a blameless, chaste and holy life. Know well what you are doing. Conform your life to your ministry and, as you celebrate the mystery of the Lord's death, take heed that you mortify your members from all vices and lusts. Let your teaching be spiritual medicine for God's people, let the sweet savor of your life be a delight to the Church of Christ, that by your preaching and example you may build up the house and household of God." In offering the Divine Sacrifice of the Mass, in distributing the Bread of Life in Holy Communion, in carrying Viaticum to the sick, the priest has personal, real and continuous relations with

the Divine Master the Incarnate Son of God. He is the divine
ly-appointed guardian of the Tabernacle. He is daily en-
veloped in the radiance and the influence of the Blessed
Sacrament entrusted to his charge. In the morning at Holy
Mass he speaks words of almighty power and is in contact with
Jesus in the mystery of His love. Small wonder if Cardinal
Manning exclaims "What sanctity can be conceived propor-
tionate to such relations of intimacy trust and responsibility
between the priest and his Divine Master!"

THE PRIEST "A PATTERN TO THE FLOCK FROM THE HEART"

The obligations to holiness of life on the part of the clergy
is also made evident from the relations that exist between a
priest and the souls committed to his care. The pastor must
give the example to his flock. The confessor who deals with
the leprosy of sin must himself be purer than the solar rays.
The priest in the class-room should be the highest model of
Christian manliness to the boys whose minds hearts and
character he must mold and form according to the pattern of
Christ Himself. The priest in the sick-room must be a fount
who whose waters shall not fail there he must speak words
of consolation that will refresh the soul that is dry through
suffering and parched by mental anxiety. Everywhere must
the priest be the "salt of the earth". It is the special vocation
of every priest whatever be his sphere of activity to be the
preserver and guardian of what is most precious in man—
integrity of principles and purity of conscience. He is the
divinely-appointed protector of souls at every period of life—
in childhood in youth in manhood in womanhood, in old age.
His great concern is without doubt to preserve from all taint
of evil the individual souls committed to his care. But his
solicitude must go much further. It embraces the whole com-
munity with which he is connected the parish the institutions
the diocese the country at large. Not only must he preserve
souls he must purify them. What salt can not affect on
tainted meat he can effect on tainted souls. He can destroy
the work of corruption. This he should do daily in the ordinary
rounds of his priestly duties by the example he gives to his
fellows. This he can do only on one condition that he himself
retain within him the consecrating and purifying principles
of truth and goodness. For if he keeps them not, he is

powerless to impart them, he becomes an unworthy priest and even worthless as a man. Such is the solemn warning given by Our Divine Lord "But, if the salt lose its savor, wherewith shall it be salted?" It is good for nothing any more but to be cast out and be trodden on by men." Such was the unhappy lot of Judas. May your fervent prayers, dear readers, save each and every one of our Canadian priests from such a calamity.

THE LAITY MUST PRAY FOR THE CLERGY

There is no doubt that our Canadian people surround their priests with that sacred affection, veneration and respect which along with fervent love for the Blessed Sacrament, is the healthiest sign of a pure and vigorous Catholic life. The laity of this beloved land instinctively expect a priest to be a man of God. They have a sacred jealousy of the honor of the priesthood. They desire their priest to be an "example to the faithful in word, in conversation, in charity, in faith, in chastity" (I Tim. iv, 12). They wish to behold in him the personification of the ideal priest. They desire him to be a leaven in their midst a friend, even a familiar friend, who will rejoice with them in their joys and weep with them in their sorrows. Nevertheless they want him to "walk worthy of the vocation in which he is called", to be "a pattern to the flock from the heart" and never to deny by his actions what he preaches by his words. We venture to state, however, that our people often forget to pray for their priests. Many seem to imagine that a priest has no struggle to remain virtuous, that he is shielded from the temptations that usually fall to the lot of man. It is true that the priest, living as he does on terms of such intimacy with his Divine Master, has an abundance of grace but he is like all mortals of the earth - earthly, hence subject to human frailty, to error, and to sin. Grace for so high an office for such sublime functions, will be given, if we ask for it by fervent prayer. "Ask, and it shall be given you; seek, and you shall find, knock, and it shall be opened to you" (Matth. viii, 7). Let us therefore often repeat from the heart the loving prayer of our Divine Lord "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil. Sanctify them in truth."

PLATE FOR PRIESTS AN ACT OF GRATITUDE.

There are many reasons why we should not forget the clergy in our daily prayers. Gratitude for the many graces we receive at their consecrated hands is one of them. It was the priest who received us from our mother's arms as "children of wrath" outcasts from paradise and in the waters of Baptism gave us a new birth bestowing upon us the dignity of children of God. It was the priest who, when we were too young to listen to his own teachings, kept our mothers reminded of their duty and pleaded with them to teach us even as infants, the sweet names of Jesus and Mary. It was the priest who took up our mother's teachings and led us to a deeper knowledge of the life sufferings and death of our loving Redeemer; of the power of prayer; the commandments of God and of the Church and the means of sanctifying our own souls. When we were wounded by the darts of sin, it was the priest to whom we confided our weaknesses and our unhappy falls. It was he who set before us the motives and pointed out the way to avoid future falls. It was he who encouraged us to trust in God's mercy and he who applied the same mercy to our souls in the pardon that he had power to issue in the name of God. Whom ever you shall forgive they are forgiven them (John xx. 23). And when we shall come to the dread hour of death when other friends can do little for us, it is through His minister on earth the priest that God Himself will come to cleanse us once more from the sins of life to feed us with the Heavenly Bread that shall strengthen us, as Elias was strengthened, to complete our journey to the mountain of God, to anoint us for our last decisive struggle with the enemy of our souls, to purify our eyes, our ears, our lips, and our hands, before they close on earth to open in heaven where we shall see and hear the things which no earthly eye hath seen nor ear heard neither hath it entered into the heart of man to conceive (I Cor II 9). All these blessings that bring such consolation to the heart of man all these things that make us live the truly Christian life and help us to die in the Lord are ministered to us by men like ourselves, mortal, weak and liable to sin yet strong and divine in the works they do through the ministry of the priesthood of Jesus Christ. Gratitude to the priesthood for the blessings which flow therefrom is one of the potent requests

why we should daily pray for those vested with it, that they live lives unspotted from the world and walk worthy of the vocation in which they are called.

PROMOTING REICH OF THE SACRED HEART

Moreover, if we really wish to promote the Kingdom of God on earth if we ardently desire to further the interests of the Sacred Heart of Jesus, we must daily pray for the august Head of the Church on earth, our Holy Father the Pope, for the bishops whom the Holy Ghost has placed to rule over the Church of God and for the clergy diocesan and religious, for the clergy placed over us as our own teachers and shepherds and for the priests on the firing line in our home and foreign missions. The preservation and propagation of the faith depends primarily on a learned and saintly clergy. A bishop must be the source and principle of perfection to his clergy and to his flock. The mind of the Church on this point is shown in the official prayer which she recites for her spiritual leaders. O God, the Pastor and Ruler of all the faithful be propitious to thy servant N— grant we beseech Thee that by word and example he may be helpful to those over whom he rules so that together with the flock entrusted to him, he may reach eternal life."

Though a priest's responsibilities are less than those of his bishop, he nevertheless is bound to be an apostle to spend himself and be spent for the souls under his spiritual care. To this end he must sanctify his soul so that he may be able to say with Our Divine Lord "And for them I sanctify myself that they also may be sanctified in truth" (John xix, 19). Would that all priests could say of their flocks "While I was with them I kept them in Thy name" (John xvi, 12) and "Be ye followers of me as I also am of Christ" (1 Cor iv, 16). The kingdom of God gains or loses advances or re-cedes in the measure in which priests live up to or fall short of the high standards of clerical life and personal holiness required of them by the canons of the Church, the religious instinct of our Catholic people and the mind of Jesus Christ. Our Lord expects all His disciples to be men of virtue and self-denial, but He expects His priests to "lead the flock", to go before them and to surpass them in personal holiness. The good priest who looks after his own soul who is faithful to

prayer and to the dignity of his exalted office, will be daily intent on the salvation of others he will be diligent in catechizing he will preach Christ and His crucified he will love the confessional Under his guidance the parish or the mission-district confided to him will "blossom as the rose," bringing forth abundant fruit for the granaries of heaven If, therefore we really wish to advance and to extend the Kingdom of the Sacred Heart, we shall not forget to pray daily for those upon whom the extension of His reign among men so largely depends— His own priests.

ESPECIALLY IN OUR DAY

If prayer is necessary for the clergy in every age it is especially necessary at the present time when our priests are exposed to so many and to such grave dangers. The world with its allurements, especially the present world with its deceptive principles and seductive vices, sometimes entangles a priest in relations which, in his better moments, he would not have chosen, and in invitations which if he had the courage he would refuse them there is ever as St. Paul says "the law in my members fighting against the law of the mind." The ceremony of ordination does not lift from us the weakness of our fallen and corrupt nature. There is especially in modern times the cunning tireless enemy the devil whose choicest morsel, as St Jerome says, is a priest. If St Paul, who was called to the apostolate by a special revelation of Christ, cried out in the midst of his zeal for souls "I chastise my body and bring it into subjection lest, while I preach to others, I myself may become a castaway," how much more danger is there for our priests of the present day, when iniquity has increased and multiplied over all the world! Only prayer continuous fervent prayer on the part of priests themselves and on the part of the faithful laity will keep the fire gold of priestly consecration from becoming dim, and the salt of the spiritual life of our clergy from losing its savor through contrast with the modern world.

PRAYER TO THE SACRED HEART THROUGH THE QUEEN OF THE CLERGY

Let us respond to the call of the Holy Father and daily offer our prayers, works, and sufferings in union with the Sacred Heart of Our Lord for a saintly priesthood. No appeal

will be more pleasing before the throne of God, none will find a more ready response. Let us often turn to the Queen of the Clergy, the Mother of Priests whom Christ Himself gave to Saint John, the priest of His predilection, and ask her to place her mantle of protection over those who have consecrated their lives to the service of her Divine Son. Pray for the Holy Father, who has the daily solicitude of all the Churches, for your bishop, whom the Holy Ghost has appointed to rule the particular diocese in which you live, for your own priests, who daily minister to you. Think, too, of the lonely missionaries who, amid poverty and privation carry on the work of the Good Shepherd in the far-flung mission-fields of Western Canada and in the foreign missions of China, Japan, and darkest Africa. God alone knows the bitter loneliness of priests who toil for souls and seek to propagate the Faith in the outposts of His Church. They are sustained by the prayers of the faithful, whose Catholic vision is not narrowed by the bounds of parish or diocese, but extends to the whole world. A wonderful chain of charity is prayer that binds people and priest together in bonds more vital than any earthly ties, stronger indeed by far than hoops of steel. May these bonds be cemented still more strongly during this month by all lovers of the Sacred Heart of Jesus so that th prayer of Christ on the eve of His Passion may be realized in all priests and especially in the clergy of our glorious Canadian Church "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil. Sanctify them in truth. And for them do I sanctify Myself, that they also may be sanctified in truth. That they may be one as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (John xvii)

APPENDIX II.



FRENCH PASTORAL LETTERS

(No. 1)

JACQUES CHARLES,
PAR LA GRACE DE DIEU ET LA FAVEUR DU SIEGE
APOSTOLIQUE ARCHEVEQUE DE REGINA.

*Au Clergé Séculier et Régulier, aux Communautés Religieuses
et aux Fidèles de l'Archidiocèse, Salut et
Bénédiction dans le Seigneur*

VENERABLES FRÈRES ET NOS BIEN-AIMÉS
DANS LE CHRIST-JEUX.

Au moment d'entrer dans Nos fonctions de pasteur du troupeau de Jésus-Christ (I Pet V, 2), devoir sacré impost à notre sollicitude par le Pasteur Suprême de la Chrétienté. Nous avions à donner d'abord un souvenir respectueux au bon et grand archevêque, dont le bâton pastoral est passé en nos mains, malgré notre indignité.

C'est sur l'ordre du Souverain-Pontife que le Très Révérénd Olivier Elzéar Mathieu quitta la vieille province de Québec, et vint en Saskatchewan, pour être le premier chef spirituel de cet archidiocèse, qu'il gouverna pendant 18 ans, avec sagesse, prudence et charité.

Vous connaissez tous son zèle sans limites pour le salut des âmes. Il fut un pasteur vigilant, attentif, infatigable, un chef fidèle, juste et sage, un père bon, tendre, affectueux. Sa vie fut un long sacrifice, son exemple restera un modèle, sa mémoire sera toujours bénie.

Le siège métropolitain de Regina et le diocèse suffragant de Gravelbourg, nouvellement érigé, garderont toujours son souvenir avec une affection et une reconnaissance particulières. Toutes les classes, toutes les conditions, se rappelleront la bonté de son cœur, son affabilité, la splendide beauté de de toute sa vie. "Sa mémoire ne s'effacera point, et son nom sera honoré de génération en génération" (Eccl XXXIX 13).

Dieu a voulu Nos très chers frères, que Nous prenions sur nos épaules, le fardeau déposé par Notre noble pré-décesseur, fardeau que Nous devons porter pour l'amour du Divin Maître, et pour l'amour de vos âmes. C'est cette pensée

qui nous donne courage, force et consolation, en face d'une tâche si lourde.

Nous venons à vous, remplis de sollicitude et d'affection, avec le seul désir de vous servir, et de travailler à l'extension du règne de Dieu dans les âmes, afin de promouvoir en tout et partout, la plus grande gloire. Notre unique ambition est d'être pour tous également un véritable pasteur des âmes. Nous mettons toute notre confiance dans le secours de l'Esprit-Saint vraie source de lumière et de grâce, et nous avons espoir que cette assistance ne Nous manquera jamais. Dieu seul peut fortifier Notre faiblesse et nous rendre capable d'accomplir sur ce siège métropolitain de Régina, l'œuvre qu'il attend de Nous.

La devise de Notre Saint-Père le Pape Pie XI, de qui Nous tenons Notre charge pastorale, est "La paix du Christ dans le règne du Christ." Nous ne croyons pouvoir mieux faire que d'essayer d'accomplir dans cet archidiocèse, la tâche que le Vicaire de Jésus-Christ s'est imposée pour l'Eglise universelle. C'est dans cette vue que Nous avons choisi pour Notre devise épiscopale "Ambulate in dilectione" "Marchez dans l'amour" (Eph. V, 2).

La paix du Christ, la paix réelle et durable que Sa Santeté désire voir s'établir partout, sous le règne du Christ, ne peut exister qu'en autant que l'amour "l'accomplissement de toute la loi" (Rom. XIII 10), prendra possession entière du cœur des hommes.

C'est pourquoi, dans cette première Lettre Pastorale. Nous nous proposons de vous parler brièvement et simplement, du véritable amour de Dieu et du prochain. Si cet amour, tel que le demande la loi chrétienne, est pratiqué, "la paix de Dieu qui surpassé tout sentiment" (Philip. IV, 7), sera assurée.

II

Nous connaissons tous cette scène de l'Evangile, où un des Pharisiens pose au Divin Maître cette question "Maître quel est le plus grand commandement de la Loi?" (Matt. XXII, 36) La réponse de Jésus est claire finale, décisive: "Tu aimeras le Seigneur ton Dieu, de tout ton cœur, de toute ton âme, et de tout ton esprit" (ibid. V, 37). Ces paroles ne laissent pas à aucun doute, elles sont fondées sur nos relations essentielles avec Dieu, notre Créateur en qui "nous

avons l'âtre, le mouvement et la vie" (Act. XVII, 28)

Nous sommes tenus d'aimer Dieu, et cette obligation découle de notre dépendance totale vis-à-vis de l'Auteur de notre être. Il suit de là que même si le Fils de Dieu n'était pas devenu homme même si le Christ n'était pas mort pour nous, nous devrions encore aimer ce grand Dieu de tout notre cœur. Si Dieu était demeuré dans sa "lumière inaccessible" (I Tim VI, 16) si l'incarnation n'avait pas eu lieu, même alors nous aurions dû nous incliner humblement devant la majesté de Dieu et le préférer à toutes les créatures. Le précepte de l'amour était donc dans l'Ancienne Loi, le premier et le plus grand commandement même avant que "la bonté de Dieu notre Sauveur et son amour pour les hommes éclatent paru" (Tit. III, 4).

Toutefois, par l'incarnation du Fils du Très-Haut, ce principe a été rendu facile attrayant et n'est en quelque sorte imposé à nous. Dans la plénitude des temps, il est venu à nous comme le fils de Marie pour vivre dans la souffrance et la pauvreté et mourir d'une mort ignominieuse. La vue de notre Divin Roi dans les mystères de Bethléem de Nazareth et du Calvaire ne suffit-elle pas pour remplir nos âmes d'inéffable tendresse et pour toucher le cœur le plus endurci? Dieu nous a rachetés non seulement d'une "rédeemption abondante" (Ps. CXXIX, 7) mais il a été "tantôt lui-même" (Philip. II, 7) en se dépouillant de sa gloire, selon la forte expression de saint Paul: "se faisan obéissant jusqu'à la mort et la mort de la Croix" (Thid. V, 8).

De la sorte l'amour immense de Dieu pour l'homme est devenu visible palpable compréhensible, même pour la dernière de ses créatures. Nous n'étonnons plus des enfants de ténèbres, car le soleil de l'amour de Jésus-Christ s'est levé sur la colline du Calvaire et avec une telle splendeur que sa lumière a inonde l'univers pour toujours. Ce glorieux soleil brille toujours sur nous dans le sacrifice quotidien de la Messe qui met le Calvaire à la portée de tous. Ce même amour se manifeste encore à nous dans la dispensation des divins mystères. Nous voulons parler des Sacrements. Le premier de tous est l'auguste sacrement de l'Eucharistie justement appelé le "Sacrement de l'amour" parce que par-dessus tous ses autres dons, Dieu nous donne son propre Fils, pour être, non seulement la victime de notre sacrifice quotidien, mais encore notre aliment de chaque jour.

Aimer Dieu, lui soumettre notre esprit, notre cœur, notre volonté, n'est pas seulement un devoir pour nous, mais aussi un privilège que nous ne saurons payer trop cher même par le fidèle service de toute une vie. En vérité cet amour de Dieu deviendrait pour nous une douce nécessité s'il nous était donné de comprendre même très unparfairement l'ardent amour dont brûle le Sacré-Cœur de Jésus pour nos âmes. Le plus pauvre le plus humble d'entre nous que dis-je ? le plus grand pécheur, peut en toute vérité dire avec saint Paul : "Je vis dans la foi au Fils de Dieu qui m'a aimé, et qui s'est livré lui-même pour moi" (Gal II, 20).

La penitèce que le Tout-Puissant. Celui que les cœurs des cieux ne peuvent contenir, daigne se cacher sous les voiles eucharistiques, et de milliers d'autels faire appel au cœur des hommes, devrait tellement nous accabler, que "rien ne fût capable de nous séparer de l'amour de Jésus-Christ" (Rom VIII, 35).

Dans le sacrement de l'Eucharistie le Sauveur met en jeu les ressources infinies de sa sagesse, de sa puissance et de son amour pour inventer un moyen d'être toujours avec nous. Saint Bernard avait donc bien raison de dire : "Le Sacrement de l'autel, c'est l'amour des amours".

Considérant donc l'amour prodigieux de Dieu pour nous, soyons heureux de l'aimer "non en paroles ni avec la langue mais par des actes et en vérité" (I Joann. III, 18) : "Si vous m'aimez, gardez mes commandements", dit Jésus-Christ (Jouan XIV, 15). Montrez que vous appréciez le don de Dieu en menant une vie vraiment chrétienne, en tout conformé aux commandements de Dieu et de l'Eglise. Cet ardent amour pour notre divin Sauveur vous le manifesterez particulièrement en assistant fréquemment au saint sacrifice de la messe, en vous approchant souvent de la Sainte Table et en vivant souvent le divin prisonnier de l'amour dans l'adorable sacrement de l'autel. C'est ainsi que vous remplirez le divin précepte : "Tu aimeras le Seigneur ton Dieu, de tout ton cœur, de toute ton âme, de tout ton esprit" (Matt. XXII, 37).

III

Quand le Sauveur eut dit que l'amour de Dieu, sans partage, était le premier et le plus grand des commandements,

il ajouta. "Et le second est semblable au premier. Tu aimeras ton prochain comme toi-même". En d'autres termes, l'amour du prochain dans le sens chrétien est inseparable de l'amour de Dieu dont il n'est qu'une extension, car aimer vraiment le prochain c'est l'aimer à cause de Dieu, et comme Dieu l'aime.

On pourrait ici citer maintes déclarations solennelles de Jésus-Christ et des apôtres, montrant que l'amour du prochain doit régner dans le cœur de tout chrétien. Saint Paul va jusqu'à dire : "Toute la loi est accomplie dans une seule parole : Tu aimeras ton prochain comme toi-même" (Gal. V, 14). L'Apôtre de la charité saint Jean répète sans cesse dans ses exhortations : "Aimez-vous les uns les autres", "Dieu est amour, et celui qui demeure dans l'amour demeure en Dieu, et Dieu en lui" (1 Joann IV, 16).

Cette reine des vertus a son fondement dans la connaissance que nous avons que nous sommes tous, enfants d'un même Père, tous frères en Jésus-Christ. L'amour fraternel est en effet le signe auquel on connaît les disciples de Jésus-Christ. "A ce signe les hommes connaîtront que vous êtes mes disciples, si vous vous aimez les uns le autres" (Johann XIII, 35). Ce motif surnaturel qui consute à faire pour l'amour de Dieu tout ce que nous faisons aux autres devrait imprégner nos pensées, nos paroles et nos actes, et les marquer du sceau de la charité de Dieu même. Ainsi l'inclination naturelle qui porte un cœur vers l'autre le désir de secourir l'infortuné, la sympathie pour ceux qui souffrent doivent être influencés, et en quelque sorte vivifiés par cette grande pensée que tous nos semblables sont très à l'image de Dieu et rachetés par le sang précieux du Sauveur. Alors seulement nous aurons pleinement droit à la récompense que le Divin Maître a promise : "En vérité, je vous dis, tout ce que vous ferez au plus petit d'entre mes frères, c'est à moi que vous le faites" (Matt. XXV, 40).

La charité chrétienne n'est pas la philanthropie. Celle-là s'inspire d'un motif surnaturel, et s'exerce en faveur de notre prochain considéré en Dieu. Celle-ci au contraire procède d'un motif purement naturel.

On ne peut assigner des limites à la pratique de cette vertu qui embrasse tout. Elle doit s'exercer envers ceux qui partagent notre foi, qui viennent s'asseoir avec nous au divin ban-

quet de l'unité et de l'amour fraternel. Elle doit s'étendre à toutes les classes, à tous les hommes sans exception. Nous devrions surtout nous efforcer de la pratiquer dans nos familles, dans notre vie paroissiale dans notre vie sociale. Partout nous devrions faire en sorte d'adoucir les ameritumes de la vie, de soulager les épreuves et les souffrances de nos frères. Rien ne fait mieux ressortir le vrai caractère d'une communauté chrétienne, rien n'augmente les douceurs de nos rapports sociaux, que la vraie charité. Elle tue l'égoïsme, cette source de toutes les ameritumes et de toutes les haines. C'est l'esprit de discorde qui déchire la robe sans couture de la charité en semant les inimités et les divisions. Là où devraient régner l'union et la paix. C'est à nous, enfants de l'Eglise, qui possédons dans sa plénitude l'esprit et les enseignements de Jésus-Christ, c'est à nous surtout qu'il appartient de pratiquer la douceur chrétienne et l'amour fraternel dans toute leur perfection.

Toutefois, ceci ne veut pas dire que nous ne devons pas tenir à nos légitimes convictions, ou que nous ne devons pas défendre le précieux héritage de notre foi quand il est attaqué par ceux qui n'en connaissent pas le prix. Notre foi "qui a été une fois pour toutes, transmises aux saints" (Jude 3) est notre plus cher trésor, que nous devons garder comme la prunelle de nos yeux, même si le faut, au prix de notre vie. Cependant ici surtout en défendant la vérité, nous ne devons pas perdre de vue la charité du Christ. Ne répondons pas aux injures par des injures, aux railleries par des railleries. Cette manière d'agir n'est pas catholique parce qu'elle n'est pas chrétienne. Un seul remède est efficace à savoir la charité du Christ qui est 'patiente pleine de bonté et qui n'agit pas avec témérité' (1. Cor XIII, 4). Il n'y a pas de place dans le cœur d'un catholique pour la haine et la vengeance. Aimez votre foi de toute la force de votre être, attachez-vous à elle comme à votre trésor le plus précieux et cet amour, manifestez-le ouvertement et sans aucune crainte. Que votre foi en même temps brille par vos exemples, par votre loyauté, votre honnêteté, votre charité à l'égard de tous. De cette manière, vous aiderez à répandre le feu du divin amour que Jésus-Christ est venu allumer sur la terre, et vous accomplirez dans votre sphère particulière le commandement nouveau que

ses divines Mâeres ont donné au Genre Humain "Tu aimeras ton prochain comme toi-même" (Matt XIX, 19) pour l'amour de Dieu.

IV

Veuillez, Nos très chers frères, écouter avec attention, ces quelques conseils que nous dirons Notre affection pour vous au nom d'un ou Nous venons vers vous, pour prendre en mains l'œuvre du Divin Pasteur. Puisseurs vous ne faire qu'un acte seulement dans votre dévouement et votre loyauté envers notre Sainte Mère l'Eglise mais aussi en vivant de son esprit, par la pratique constante de la charité dans son double object, je veux dire : amour de Dieu et l'azour du prochain à cause de Dieu. Que votre vie soit la réalisation vivante de la belle prière du Divin Maître : "Qu'ils soient un comme vous. Père êtes en moi, et moi en vous, afin qu'ils soient eux aussi un en nous, pour que le monde croie que vous m'avez envoyé afin qu'ils soient conformes dans l'unité et que le monde connaisse que vous m'avez envoyé et que vous les avez aimés, comme vous m'avez aimé" (Judas XVII, 21-23).

Venerables frères du Clergé. Notre jure et Notre courtoisie c'est à vous surtout que Nous Nous adressons. Vous êtes aussi chers à Notre cœur que l'étaient les Philippiens au cœur de Paul (Philip I, 1). Notre cœur le plus cher c'est que "vous marchiez d'une manière digne de Dieu lui plaisant en toutes choses" (Col I, 10) et "que votre charité abonde de plus en plus en connaissance et en toute intelligence" (Philip I, 9). Au saint jour de votre ordination quand la chasuble tombe sur vos épaules pour la première fois, le Pasteur consacreuteur vous fit entendre ces memorables paroles. Accipe vestrum sacerdotalem per quam caritas intelligitur. "Recevez ce vêtement sacerdotal qui symbolise la charité". Le symbolisme de ce simple rite nous dit ce que doit être le caractère distinctif de la vie du prêtre. C'est la charité. Laissez nous donc vous exhorter à être les constitueurs de Dieu, comme des enfants bien-aussi, et marchez dans l'amour comme le Christ qui nous a aussi aimés (Eph V, 1) Ambulare in dilectione (Ibid.)

Ecoutez les paroles de Pie X de sainte amitié : "que la charité qui ne cherche pas ses propres intérêts, brille en vous tous, afin que les rivalités qui naissent de l'envie, et les gue-"

tions humaines soient mise en échec et que tous nos efforts s'unissent dans une amicale simulation pour l'accroissement de la gloire de Dieu"

O vous prêtres de l'herc qui chaque jour umanois ! Agneau immaculé qui tenez dans vos mains le Verbe Incarne sous les signes qu'il a été lui-même choisisse vous qui jour après jour buvez au calice de la grande Victime ne voudrez-vous pas faire du Christ de l'Eucharistie le sujet et le centre de votre vie et montrer par votre seule brûlant pour les âmes que la charité du Christ penetre et imprègne chacune de vos paroles et chacune de vos actions ?

Et puis venez frères dans le sacerdoce si vos bons offices rencontrent des difficultés si même vous êtes payés par l'injustice et la calomnie ne trouvez attristés pas pour cela. "ne vous laissez pas de faire le bien" (II Thess III 13). Gardez devant vos yeux le souvenir de ceux qui furent nos devanciers dans le saint ministère dans ce pays gardez le souvenir des glorieux martyrs canadiens qui marchant sur les traces des apôtres au milieu même des plus sanglants outrages endurés pour le nom de Jésus-Christ a en alliant joyeux bousculé ceux qui les maudissaient. Nous sommes les frères de ces saints prêtres dont les noms resplendissent au Livre de vie et illustrent à jamais l'histoire de notre pays. N'allons pas porter atteinte à notre gloire (II Machab II 10)

Pour Nous venerables frères et très chers fils en Jésus-Christ. Nous te taudemus vous cacher l'anxiété qui s'empare de Nous au moment d'assumer les responsabilités de la charge pastorale. Mais plein de confiance dans la grâce de Dieu et comptant sur la loyale et généreuse coopération de Notre bon-ame Clerge et de Nos fidèles. Nous osons espérer que Nous garderons fidèlement le dépit que Nous a confié le Vicaire de Jésus-Christ et que selon Nos faibles moyens Nous contribuerons à réaliser son désir suprême. La paix dans le Christ par le règne du Christ. Nous vous demandons tout particulièrement de prier pour Nous. Oui demandons à Dieu par l'intercession de la Reine du ciel la glorieuse patronne de cet Archidiocèse de Nous aider à amener toutes les âmes aux pieds de son divin Fils l'herc Celle qui ne manque jamais d'aider ceux qui l'implorent avec confiance de faire de Nous un pasteur selon le cœur de Dieu et un père aimant pour tous ceux qui dévoue sont nos enfants.

En finissant Nous élevons Nos regards et Notre cœur

vers le Prince des Pasteurs, et Nous faisons Nôtre, cette prière du Sauveur, à la veille de sa Passion "Père Saint, gardez en votre nom, ceux que vous m'avez donnés" (Johann XVII, 11) Et puis, Nous Nous tournons vers vous, vénérables frères du Clergé et Nos très chers fils en Jésus-Christ, et le front encore humide de l'huile de Notre consécration, Nous faisons descendre sur chacun de vous la bénédiction des anciens Patriarches "Recevez cette bénédiction que je vous apporte et que j'ai reçue de Dieu, qui donne toutes choses" (Gen. XXXIII, 11)

Donné à Edmonton, le jour de Notre consécration Episcopale, en la fête de saint Jean-Baptiste de la Salle, le quinzième jour de mai, l'an du Seigneur mil neuf cent trente.

Et sera la présente lettre, lue dans toutes les églises de l'archidiocèse de Régina, et au chapitre de toutes les Communautés Religieuses, le dimanche qui suivra Notre prise de possession de Notre Siège métropolitain, c'est-à-dire le vingt-cinquième jour de mai, cinquième dimanche après Pâques de la présente année.

+ JACQUES-CHARLES,
Archevêque de Régina.

(No. 6)

LETTER CIRCULAIRE

*Au Clergé séculier et régulier, aux Communautés religieuses
et à tous les fidèles de l'Archidiocèse de Régina.*

Archevêché de Régina, le 18 février 1931.

Nos très chers Frères,



Règlement du Carême

1. Tous les jours du Carême, depuis le Mercredi des Cendres jusqu'au Samedi Saint, à midi, sont des jours de jeûne, les dimanches exceptés. Les jours de jeûne un seul repas complet est permis.

2. Tous les mercredis et vendredis du Carême, du même que le samedi des Quatre-Temps et le Samedi Saint jusqu'à midi, sont des jours d'abstinence où l'on est tenu de faire maigre aux trois repas, même si l'on est dispensé de jeûner.

3. Les lundis, mardis, jeudis et samedis, sauf le samedi des Quatre-Temps et le Samedi Saint jusqu'à midi, il est permis de faire gras au repas principal. Les dimanches l'usage de viande est permis à tous les repas.

4. Les jours de jeûne où l'abstinence n'est pas imposée et où par conséquent on peut faire gras au repas principal, il n'est plus défendu, comme autrefois, de manger de la viande et du poisson au même repas.

5. Il est permis de se servir de graisse pour la préparation des aliments aux jours d'abstinence.

6. Les jours de jeûne, il est permis de prendre le matin, environ deux onces de la nourriture que l'usage de notre pays permet les jours mangres, le soir, une collation d'aliments maigres. Cette collation ne devrait pas excéder huit onces ou approximativement le quart d'un repas ordinaire.

7. Le jus de viande, dans les sauces ou les bouillons, est considéré comme aliment gras. Le lait, le beurre, le fromage, et les œufs sont des aliments maigres.

8. La loi de l'abstinence oblige tous les fidèles qui ont

sept ans révolus et la loi du jeûne ceux qui ont vingt-et-un ans révolus et qui n'ont pas encore commencé leur austérité grande.

9 Les jours de jeûne le repas principal se prend habituellement vers midi. Il n'est pas défendu cependant d'intervenir cet ordre et il peut collationner le midi et prendre le repas principal le soir.

10 L'Eglise n'entend pas obliger à la loi du jeûne les personnes qui ne peuvent jeûner sans mettre en danger leur santé ou se rendre incapables d'accomplir leurs œuvres d'état. Soit donc exemples les malades et les personnes âgées les femmes enceintes ou celles qui nourrissent un enfant les personnes adonnées à un travail pénible soit manuel soit intellectuel.

11 Quiconque dans l'état de sa santé ou si son travail constitue une raison suffisante pour exempter de la loi du jeûne doit consulter son curé ou son confesseur. Dans le doute on ne doit pas prendre une décision par lui-même en cette matière mais demander à un avocat.

12 Si l'y a des raisons sérieuses de ne pas jeûner alors que ces raisons ne sont pourtant pas suffisantes pour exempter de la loi du jeûne le confesseur au tribunal de la prudence ou le curé soit au saint tribunal ou en d'autre temps peut dispenser dans chaque cas en particulier.

13 Les personnes qui, ou exemptées ou dispensées de la loi du jeûne peuvent faire usage de viande à tous les repas aux jours où l'usage des aliments gras est permis.

14 Les personnes exemptes ou dispensées du jeûne doivent sacrifier le temps du carême par d'autres actes de mortification et de renouvellement par la prière et les œuvres. Ces paroles de Notre Seigneur s'adressent à tous : « Si vous ne faites penitence vous périrez tous » (S. Luc XIII, 2).

Le saint temps du Carême est un temps de prudence pour tous. Les bons chrétiens éviteront tout ameusement mondain et pratiqueront des œuvres de charité corporelle et spirituelle pour la sanctification de leur âme et l'extension du règne de l'Eglise. Les chrétiens exemplaires assisteront chaque jour à la Sainte Messe si possible ainsi qu'aux pleins exercices du Carême.

Dans toutes les paroisses on fera le soir au moins une fois la messe un office religieux, tel que le Chemin de la Croix suivi de la bénédiction du Saint Sacrement.

Le temps de la Communion Pascale commencera le premier dimanche du Carême pour se terminer le dimanche de la Trinité.

Au commencement du Carême une pensée se présente tout naturellement à l'esprit. Comment devrai-je utiliser cette sainte saison pour en faire le temps le plus profitable de ma vie au point de vue spirituel? La réponse nous amènera à une réflexion sérieuse sur le besoin pressant de vocations sacerdotales et de prières constantes pour les ouvriers de la Vigne du Seigneur.

II

Le Sacerdoce.—Institution Divine.

Notre-Seigneur Jésus-Christ était prêtre. Son sacerdoce contenant la plénitude de la puissance pour l'expiation de tous les péchés. Il a racheté l'homme déchu par son Sacrifice, qui a rendu à Dieu une entière et parfaite satisfaction, et dans lequel Il était en même temps Prêtre et Victime. "Le Christ s'est livré lui-même à Dieu pour nous comme une oblation et un sacrifice d'agréable odeur" (Ephés. V. 2). Le Dieu tout-puissant a toujours réclamé des sacrifices, et la raison elle-même impose à l'homme le devoir d'offrir à Dieu, l'Être suprême de toute la création, quelque substance ou biens extérieurs comme gage de sa sujétion.

Dans la Loi Nouvelle il n'y a qu'un seul Sacrifice et qu'un seul Sacerdoce. Nous avons un Souverain Grand Prêtre, qui est descendu du ciel, Jésus, le Fils de Dieu et la Victime perpétuelle d'oblation, l'Agneau qui a été immolé. Mais Jésus-Christ a choisi, dans Sa sagesse et Son amour infini, de confier et de conférer Son pouvoir sacerdotal à d'humbles, à d'indignes mortels. Tout prêtre dans l'Eglise de Jésus-Christ est appelé par Dieu et partage au même unique sacerdoce. En outre, chaque prêtre est assigné et établi par Dieu pour offrir le même unique Sacrifice. Conséquemment Dieu veut des prêtres—and le monde a besoin de pères, —Il est donc évident que le recrutement de vocations sacerdotales doit tenir au cœur de tous les membres de l'Eglise catholique,—clerc ou laïque, homme ou femme, jeune personne ou vieillard,—comme une affaire intimement liée au salut de son âme.

Dignité du Sacerdoce, jugée par ses Fonctions et les Diverses de son Ministère.

Le Sacerdoce est une fonction si sublime en elle même si auguste et sacrée et si sainte dans sa dignité et ses pouvoirs que le langage humain ne peut en donner qu'un bien faible usage. Le prêtre représente et personifie le Christ à continu et perpetue l'œuvre et la mission du Redempteur. Non seulement l'homme mais l'au lui-même réclame et requiert le ministère du prêtre.

Le prêtre remplit dans sa sphère la triple mission de l'Eglise de Jesus Christ sur la terre : d'instruire les peuples de la connaissance de Dieu et de la vie éternelle ; d'exercer un pouvoir de gouvernement apostolique sur les hommes et les guider dans les voies de la Régence divine et de la Doctrine chrétienne ; et d'être le dispensateur officiel des grâces et des bénédictions célestes sans lesquelles personne ne peut triompher des embûches et des assauts des puissances de l'enfer.

Le prêtre est chargé et délégué par le Christ pour enseigner. Il doit enseigner l'Evangile à toute créature et cela au Nom du Christ lui même. Cela qui vous écoute m'écoute (Luc X. 16) écrit Paul ayant nommé Timothée évêque d'Ephèse à addressé à lui en ces termes : Je t'adjure devant Dieu et devant le Christ Jésus... prêche la parole invariable à temps et à roûtre temps, rappelle menace, exhorte avec une entière patience et toujours en instruisant (II Tim IV. 2). C'est le prêtre qui a répandu la bonne nouvelle de l'Evangile du Christ qui a converti le monde païen à la religion chrétienne sauve l'humanité de la dégradations de l'esclavage de la grossière ignorance et de la corruption abîmante des temps païens. Aujourd'hui qu'adviendrait il de la fin chrétienne si il n'y avait pas d'enseignement religieux par la prédication. C'est la prédication du prêtre qui vous parle d'un Christ tout auant de la Présence Réelle de Jésus au Saint Sacrifice de la Messe des canaux intermédiaires de la grâce que sont les sacrements. C'est le prêtre qui vous enseigne quel est le mal unique et suprême le péché et comment il faut l'éviter. La vie entière du ministre de Dieu est consacrée au saint labour de vous enseigner et de vous expliquer tout ce que vous devez savoir et croire pour le salut de votre âme immortelle et attendre la fin bénieheureuse pour laquelle vous avez été créés. Dans l'accomplissement de ce ministère il est le représentant et l'ambassadeur de Dieu. Il ne peut an-

enseigner et prêcher à moins d'être envoyé au nom de Dieu. Par sa doctrine le prêtre est le sel de la terre et la lumière du monde. Quelles fonctions sublimes qui transportent d'admiration les anges du ciel et qui sont destinées à être récompensées par un Dieu dont la miséricorde ne connaît pas de limite ! Nos adolescents et nos jeunes gens ainsi que leurs parents mères ne jetteront-ils pas un œil d'envie sur la couronne que Jésus prépare au ciel à ses prêtres ? Le prêtre est en plus, le pasteur et le berger du troupeau évangélique, et le gardien du dépôt de la Foi dans l'âme des fidèles, dans cette bergerie. Il est la sentinelle veillant sur le rempart et accomplissant le devoir sacré de protéger son troupeau de tout péril moral et de toute erreur doctrinale. Combien agréable au Coeur de Jésus est le pasteur vigilant défendant les âmes immortelles de ses ouailles contre les assauts de Satan et les guidant avec un zèle ardent un dévouement constant basé sur l'esprit de sacrifice souvent suprême ou avec les dernières prières les dernières actions et les dernières bénédiction de l'Eglise il les introduit dans le sein de Dieu pour leur repos éternel.

Le ministère le plus important le plus subtil et même le plus essentiel du prêtre est l'offrande du très saint et très auguste Sacrifice de la Loi Nouvelle. Dans l'offrande de ce Sacrifice il est le médiateur divinement constitut entre Dieu et l'humanité. Par le pouvoir de la consécration c'est-à-dire le changement du pain et du vin en Corps et en Sang de Jésus-Christ il égale en dignité la bienheureuse Vierge Marie tout comme il surpasse en pouvoir la Mère de Dieu elle-même dans l'exercice de ses divines fonctions de pardonner les péchés. Le prêtre à l'autel rempli l'office et accomplit le ministère du Christ lui-même. Cela est tellement vrai qu'un grand Docteur de l'Eglise Saint Ambroise l'appelle "un autre Christ" alors que Saint Augustin et Saint Bernard l'appellent "Parens Christi," c'est-à-dire "celui qui engendre mystiquement le Christ."

De plus toutes les grâces viennent à nous par Notre-Seigneur Jésus-Christ parce qu'il est notre seul Médiateur auprès de Dieu. Mais la fonction médiatrice du Christ est remplie par le prêtre parce que c'est principalement par le ministère du prêtre que l'onde des grâces divines se répand sur l'Eglise. C'est le prêtre qui prêche la parole de Dieu, qui offre le Saint-Sacrifice de la Messe, et administre aux fidèles

les sacrements, ces canaux salutaires de la grâce. En conséquence, parce qu'il est le dispensateur de la grâce dans l'Église le prêtre est appelé à bon droit "un autre Christ".

Quelles Qualités sont requises pour l'exercice de ses diverses Fonctions?

Personne ne saurait être digne d'exercer de si hautes et si saintes fonctions. Notre Mère le Sainte Église requiert de toute nécessité des candidats pour la prêtrise des qualifications et une préparation toutes spéciales et en particulier la sainteté de vie et un degré éminent de science. "Vous serez saint pour Moi car Je suis saint Moi Jéhovah et Je vous ai séparés des autres peuples afin que vous soyiez à Moi" (Lévit XX 26). Dieu exigeant la sainteté des prêtres de l'Ancienne Loi, quoique leur sacerdoce selon le témoignage de St-Paul n'était que l'ombre et la figure du notre. Mais notre grand Prêtre a reçu un ministère plus élevé (Hebre VIII 6). Comme plus grande incombe aux prêtres de la Nouvelle Loi l'obligation de sainteté eux dont le ministère est incomparablement plus sublime que celui des prêtres juifs. M'est donc que Jésus la Victoire de notre sacrifice est un bien supérieur à leurs sacrifices de taureaux et de brebis.

Cette préparation à la prêtrise requiert aussi l'acquisition de la science de l'Évangile. Le prêtre doit avoir une connaissance suffisante de la théologie dogmatique et morale et doit être bien versé dans la Sainte Ecriture. Il doit être au courant des problèmes sociaux de l'époque et bien qualifié pour diriger les âmes dans toutes les carrières de la vie et dans tous les états. Il doit être en mesure d'orienter les fidèles dans les problèmes multiples et compliqués qui surgissent dans l'exercice des différentes professions, et dans les difficultés sociales et morales de la classe ouvrière et même de guider le jeune adolescent qui se prépare aux combats de la vie dans un monde cruel et triste.

Où et Comment acquérir cette Préparation?

Pour inculquer ces qualifications à un aspirant à la carrière sacerdotale plusieurs années d'entraînement soigneux sont d'une absolute nécessité. L'aspirant doit être formé d'abord à l'art et à la pratique de la prière, car le prêtre, dans l'exercice de son saint ministère doit compter plutôt sur Dieu

que sur la sagesse et les ressources humaines. De plus, plusieurs années doivent être consacrées par l'aspirant à l'étude des sciences classiques et supérieures.

Par ailleurs, peu de personnes, en dehors des clercs et des religieux ont une connaissance précise des conditions requises pour la préparation d'une jeune homme à la prêtrise. La formation d'un prêtre commence dès les plus tendres années sur les genoux de sa mère et elle doit se continuer aux jours de l'école primaire et du collège durant l'époque des vacances comme durant l'année scolaire et toujours dans le même esprit d'une tendre piété. Parents chrétiens, rappelez-vous que vous avez une grave obligation de favoriser l'élection des vocations. Partout et chaque fois que vous découvrirez le moindre indice de vocation, vous devez le développer et le cultiver avec soin et une attention délibérée comme vous prendriez soin d'une jeune plante en serre-chaudie de crainte que cette fleur de la vocation ne soit éteinte par le souffle glacial du péché.

L'autre devoir qui incombe à tous sans exception, c'est celui d'offrir de ferventes et de fréquentes prières au Divin Maître afin qu'il envoie en grand nombre de dignes ouvriers dans Sa vigne au sein de notre archidiocèse.

Le parent chrétien devraient être aussi bien renseignés sur la dignité et l'honneur de l'appel divin à la vocation sacerdotale. Si le Dieu d'amour dans Sa sagesse choisit votre fils de préférence à des milliers d'autres, pour accomplir et perpétuer la mission rédemptrice du Christ auprès de ses frères et de ses concitoyens, quelle attitude prendrez-vous en présence de cet acte de miséricordeuse condescendance? Quelque incroyable et scandaleux que cela puisse paraître il y a mal trouvé des parents catholiques qui ont résolument rejeté cet honneur redoutable et ce privilège unique qui leur était offert par le Dieu tout-puissant. O mères chrétiennes, demandez à notre Père céleste qu'il daigne choisir des apôtres et des prêtres dans votre foyer.

Sans doute quand le jeune homme après ses années de collège en est arrivé à faire le choix définitif de son état de vie cette décision doit être prise entièrement entre lui et Dieu seul. Il doit avoir pleine et entière liberté dans son choix. Par ailleurs son éducation presserait donc le préparer judicieusement au service des autres au le Maître l'appelle.

Enfin, lorsque le jeune homme a généralement

décidé de quitter le monde qui apparaît toujours brillant et séduisant à la jeunesse après les études de collège et de suivre le grand et noble idéal qui lui est proposé par le ciel si lui reste encore à poursuivre la formation de ses années de séminaire. Le séminaire est la dernière étape pour la formation d'un prêtre et l'une des conditions strictement requises par la loi de l'Eglise. Même à cette période de sa formation ecclésiale que votre assistance et votre co-opération sont grandement nécessaires. La jeune levite au séminaire ne peut entreprendre aucun travail extérieur pour gagner sa subsistance et dans la majorité des cas, il doit avoir recours à d'autres sources de revenus financiers. C'est précisément dans un but de subvention à ces besoins de ressources financières qu'un appel vous sera fait aujourd'hui.

Ce que nous faisons dans la situation actuelle

Notre archidiocèse a besoin d'un plus grand nombre de prêtres. Or Dieu prend son temps de son Eglise et il pourvoit en nombre suffisant à l'effervescence des vocations sacerdotales dans chaque partie de l'univers. Sa Sainteté le Pape actuel a signalé avec insistante que le désir de l'Eglise est que chaque pays ait un clergé originale du territoire où il doit exercer son apostolat et que même chaque diocèse puisse pourvoir au recrutement de son propre clergé. C'est pour cette raison que le Droit Canonique demande aux autorités de chaque diocèse d'établir un Grand Séminaire pour les clercs au sujet que les circonstances en permettent l'établissement.

Cependant quoqu'il soit indéniable qu'il existe dans l'Archidiocèse de Regina un nombre suffisant de jeunes gens appris par Dieu physiquement et moralement aptes et qualifiés pour subvenir au besoin et à la pénurie de prêtres dans notre diocèse néanmoins les autres peuvent et alors que beaucoup portent peu d'attention à la situation religieuse se présente à la face du ciel le triste spectacle de nombreuses vocations negligées et perdues. L'appel du ciel est par suite non entendu les aimables avances de Dieu sont refusées les lames sont privées du ministère du prêtre et sont perdues à la foi.

Actuellement nos séminaristes sont disséminés dans les différents Grands Séminaires du pays. La plupart de ces jeunes gens proviennent de familles pauvres dépourvues des biens de ce monde. Il en coûte au diocèse approximativement

le montant annuel de \$6,000 pour subvenir au maintien du tout petit nombre de séminaristes que nous avons. Notre quête annuelle pour les séminaristes, telle que faite dans nos églises, ne rapporte que le montant de quelques centaines de dollars. En conséquence nous sommes contraints d'essayer un nouveau mode de perception d'assommes et de revenus en faveur de nos séminaristes. Rappelons-nous bien que les biens du ministère du prêtre nous sont plus précieux que tout bien terrestre et toute possession d'ici-bas. Prêtres et laïques, à la fois, chacun dans sa sphère doivent faire tout ce qui est humainement possible pour aider l'œuvre primordiale du recrutement et du maintien d'une succession ininterrompue de prêtres dans le diocèse.

Nous faisons appel à tous les fidèles de l'archidiocèse de prêter leur concours et de nous aider à la fois spirituellement et matériellement. Avant tout, implorons le secours de Dieu, l'unique source de toute grâce et de tout bienfait. Conséquemment nous offrons au clergé et aux fidèles de l'archidiocèse une formule de prière toute spéciale à nos bien aimés Martyrs Canadiens pour obtenir des vocations sacerdotales dans notre diocèse. C'est avec une confiance illimitée que nous pouvons nous adresser à ces glorieux saints dans notre détresse. Eux qui ont versé leur sang pour la cause sacrée de l'établissement de l'Eglise de Jésus-Christ dans ce pays continueront assurément d'intervenir du haut du ciel afin que la même Foi chrétienne puisse à jamais s'épanouir et se répandre à travers tout notre beau pays.

L'autre appel, que nous vous adressons aujourd'hui, a pour but de solliciter votre aide financière.

Mais nous dérourons insister particulièrement sur notre première requête, c'est-à-dire de faire usage de la formule de prière aux Martyrs Canadiens.

Chaque Curé de l'archidiocèse devra donner un sermon sur les vocations sacerdotales le Dimanche de la Passion.

A l'avenir, la quête consacrée à défrayer les dépenses des jeunes aspirants au sacerdoce dans notre archidiocèse se fera le jour de Pâques au lieu du premier dimanche de novembre.

Nous exhortons les fidèles à réciter cette prière spéciale aux Martyrs Canadiens pour obtenir des vocations. Cette prière

sera récitée par le prêtre dans toutes les paroisses et les communautés religieuses pendant la Bénédiction du Très Saint-Sacrement, immédiatement avant le "Tantum Ergo."

Cette lettre devra être lue dans toutes les paroisses et les communautés religieuses le premier dimanche après sa réception.

Donnée à Régina, le dix-huitième jour de février, 1981.

† JACQUES-CHARLES,
Archevêque de Régina.

(No. 10)

JACQUES CHARLES,

PAR LA GRACE DE DIEU ET LA FAVEUR DU SEIGNEUR
APOSTOLOQUE ARCHEVEQUE DE REGINA

*Au Clergé Séculier et Régulier, Aux Communautés Religieuses
et aux Fidèles de l'Archidiocèse, Salut et Bénédiction
en Notre-Seigneur*

Nos TRES CHIERS ET BIEN-AIMES FRERES
DANS LE CHRIST-JESUS.

La dévotion à la Sainte Eucharistie, est comme le thermomètre spirituel de toute vie chrétienne. L'expérience des siècles passés ne cesse de nous le démontrer. Plus une paroisse est vivifiée par la Sainte Eucharistie plus les fidèles sont fervents et plus un Diocèse est animé d'un véritable culte pour la présence réelle de Notre-Seigneur au Tabernacle, plus il rayonne de vie chrétienne, pleine et féconde en vertus. Déseireux d'un grand désir "Desiderio desideravi" d'allumer dans tous les coeurs un amour toujours croissant pour ce divin sacrement de l'Eucharistie et de grouper autour du Tabernacle toutes les âmes confiées à notre sollicitude pastorale. Nous avons décidé d'inaugurer cette année une Journée Eucharistique diocésaine. Des milliers d'âmes à l'occasion de ces fêtes solennelles en l'honneur du Dieu caché de nos autels ont appris à mieux connaître, à mieux aimer et à mieux servir le Divin Maître. Les bienfaits merveilleux produits par ces solennités eucharistiques telles qu'elles se célébrent depuis quelques années, soit au Canada soit aux Etats-Unis, sont vraiment remarquables.

I

Nous n'avons besoin d'aucune raison particulière, N.T.C.F., pour nous décider à organiser cette Journée Eucharistique dans notre Archidiocèse. Notre foi catholique ne nous enseigne-t-elle pas que Notre Seigneur institua la Sainte Eucharistie afin de demeurer avec nous jusqu'à la consummation des siècles? "Ecce ego vobiscum sum usque ad consummacionem saeculi." Par cet adorable Sacrement donc, notre Divin Sau-

veur réside au milieu de nous dans nos églises comme autrefois au Cénacle quand il célébra la dernière Pâque avec ses disciples. Au saint Tabernacle Jésus-Christ est aussi vivant et personnellement présent qu'il l'était sur la terre durant sa vie mortelle et il se révèle à quiconque le cherche dans la simplicité de son cœur. Il est comme le soleil de la chaleur, la fontaine de toute vérité la source de toute vie féconde, le Roi et le centre de tous les coeurs. "Rex et centrum omnium cordium". Si nous repassons en revue les écrits vraiment inspirés de Notre Saint Père le Pape Pie XI, il nous sera facile de constater que la pensée dominante du Saint Père est de promouvoir la paix du Christ dans le royaume du Christ, "Par Christ in regno Christi" par le moyen de la Sainte Eucharistie, source inépuisable et unique soutien de notre vie chrétienne. En agissant ainsi le Successeur de Saint Pierre continue les enseignements de ses illustres Prédécesseurs et plus particulièrement ceux de l'immortel Pontife Pie X de sainte et heureuse mémoire, ouvrant le Tabernacle aux petits enfants et encourageant la pratique de la communion fréquente et même quotidienne à tous les fidèles bien disposés.

II

Nous avons la ferme confiance qu'une Journée Eucharistique tenue chaque année dans le Diocèse aura une influence des plus salutaires. Car non seulement cette Journée consacrée à Jésus-Christ augmentera l'amour divin dans tous les coeurs mais elle sera aussi le bien divin, doux et puissant qui unira les éléments si divers dont se compose notre Archidiocèse. Afin de conserver le précieux trésor de notre foi et de travailler plus efficacement aux intérêts de la religion, NTCF il faut serrer nos rangs autour du Christ réellement présent au Saint Autel. Il est "la voie la vérité et la vie". Il est venu nous apporter la vie et une vie plus abondante "Veni ut traxi habeant, et abundantius habent". C'est ce que les Saints ont compris et proclamé c'est ce qui faisait dire à Saint Augustin "O sacrement de la piété à signe d'unité à bien de charité" "O Sacramentum Pietatis, O signum Unitatis, O vinculum Charitatis!"

C'est aussi que toutes les vertus découlent de ce sacrement divin source de vie et de sainteté. La piété croît et fleurit le bien d'unité se fortifie et la flamme de la charité se répand dans tous les coeurs. Tel est le sens des paroles mêmes de

Notre Divin Maître "Le Pain que je vous donne, c'est ma chair pour le salut du monde" (S. Jean VI, 51) "Celui qui mange ma chair et boit mon sang, demeure en moi, et moi en lui" (S. Jean VI, 57). Et de cette communion vivante avec le Christ résulte cette admirable union dans l'Eglise, dont parle S. Paul en s'adressant aux Romains "Ainsi, nous qui sommes plusieurs, nous ne faisons qu'un seul corps dans le Christ" (Rom XII, 5). Cette pensée de vie d'union avec Jésus au Très Saint Sacrement nous inspira de placer au centre de notre blason le Calice et l'Hostie, surmontés de l'Etoile directrice de Marie la Reine des Cieux "Regina Coeli". Cette même pensée nous dicta comme devise les paroles inspirées de l'Apôtre "Ambulate in dilectione". En effet, c'est par un grand amour de Jésus-Hostie, amour alimenté et nourri par une tendre et filiale dévotion envers Marie Immaculée qui nous donna Jésus "Et verbum carni factum est habuitque in nobis" (Jean I, 14) que le clergé et les fidèles des diverses origines dont se compose notre Archidiocèse, apprendront à "marcher dans l'amour", et conserveront l'esprit d'unité dans les liens de la paix et de la charité "Ad Jesum per Mariam", "A Jésus par Marie".

III.

Enfin, N T C F une raison spéciale doit décider les catholiques de l'Archidiocèse de Regina de se grouper autour du Tabernacle avec un renouvellement de foi et de confiance. Les temps sont mauvais, et il nous est bien permis d'affirmer que d'ici à quelques années tous nous aurons à faire de grands sacrifices, héroïques même peut-être, si nous voulons maintenir et conserver la foi de nos pères. En face des difficultés à surmonter, en face des épreuves de toutes sortes qui semblent poindre à l'horizon, nous aurons besoin de courage et d'énergie. Où trouverons-nous cette force auro humaine capable de triompher de tout? Dans la Sainte Eucharistie. Le soir de Pâques, deux disciples tristes et déconcertés, étaient en route vers un village nommé Emmaüs. Chemin faisant, ils s'entretenaient ensemble des grands événements qui venaient de se passer à Jérusalem, et leurs esprits troublés s'inquiétaient fort des tristesses de l'avenir. Pendant qu'ils discourraient ainsi, Jésus lui-même les rejoignit et fit route avec eux, mais les disciples ne le reconnaissent pas. Jésus leur parla avec autorité le langage des Saintes Ecritures afin de les éclairer, mais leurs

esprits inquiets et leurs coeurs troublés ne pourraient comprendre les divins enseignements de l'Étranger. On arriva bientôt à Emmaüs au terme du voyage et Jésus fit semblant d'aller plus loin mais les deux disciples le pressèrent de rester avec eux. "Restez avec nous Seigneur car il se fait tard et déjà le jour baîse". Alors Jésus entra et se mit à table avec eux. Or pendant qu'ils étaient à table Jésus prit le pain prononça une bénédiction puis le brisa et le leur donna. Alors seulement leurs yeux s'ouvrirent et ils reconnaissent leur Divin Maître. "Cognovimus eum in fricatione panis" (Luc XXIV 35). Et s'abandonnant de joie ils se dirent l'un à l'autre "N'est-il pas vrai que notre cœur était tout brûlant au dedans de nous lorsque Il nous parlait en chemin". Voilà où se trouve la foi qui triomphe de tout. "Hoc est enim verbum fidis nostra" dans la fraction du pain "la fractione panis" dans la rencontre avec le Divin Sauveur au pied du saint autel durant le Saint Sacrifice de la Messe et à la Table Eucharistique où nous recevons le corps, le sang l'âme et la divinité de Jésus-Christ.

Dans nos heures d'épreuves d'incertitude angoissante et de peines amères, n'oublions pas de recourir au seul vrai Consolateur. Il nous attend au Saint Tabernacle pour nous redire les paroles de suprême réconfort qu'il ne cesse de répéter depuis vingt siècles à l'humanité souffrante. "Venez à moi, vous tous qui êtes fatigués et qui pleurez sous le fardeau et je vous soulagerai" (Matth XI 28). Nos Pères dans la foi aux heures de lutte et de tempête se sont groupés autour du Saint Autel ils se sont serrés autour de leurs prêtres et toujours ils ont été victorieux. Imitons leurs exemples de foi et d' amour comme eux "Armés ainsi", groupons-nous autour de l'Autel et l'Hôte divin du Tabernacle entre Dieu fort et puissant nous sauvera "O Hôte Nostre et sauveur" nous sommes vivement pressés par des ennemis nombreux qui nous font une guerre acharnée donnez-nous la force accordée nous le secours "Bellum premit hostibus, Dei rebus, /rr auxiliis"

IV

Dans le désir ardent que nous avons de prospérer et d'augmenter encore davantage la vie eucharistique dans l'Archidiocèse Nous ordonnons ce qui suit.

I. Dans toutes les églises et chapelles des communautés religieuses on fera les exercices du rosaire de Marie et du rosaire

du Sacré-Cœur (mai et juin). Ces saints exercices se feront aux intentions de l'Archidiocèse et plus spécialement pour l'accroissement de la dévotion envers le Saint Eucharistie.

2. Pendant les mois de mai et juin l' "Oratio imperata" sera "De SS. Sacramentis".

3. Que le Clergé prépare soigneusement les enfants à la Première Communion et que des classes de catéchismes soient organisées à cette fin dans toutes les paroisses et missions durant les mois d'été.

4. Que l'Apostolat de la Prière et la Confrérie du T.S. Sacrement soient établis aussitôt que possible dans chaque paroisse et mission. Nous confions ces œuvres spécialement aux R.H. PP. Jésuites du Collège Campion de Regina et nous nommons le T.R. Père J. Milway Fition, S.J., directeur de l'Apostolat de la Prière.

5. Enfin, nous ordonnons qu'une Journée Eucharistique soit solennisée dans notre ville archiépiscopale de Regina le jeudi 21 mai prochain. Dès maintenant nous invitons très cordialement le Clergé séculier et régulier ainsi que les communautés religieuses et tous les fidèles à assister à cette solennité de foi et d'amour envers Jésus-Hostie. Le programme de cette Journée vous sera communiqué plus tard.

Nous osons espérer que cette Journée toute consacrée à honorer la Sainte Eucharistie sera un véritable triomphe pour le Dieu caché de nos autels. Nous aimons aussi à croire qu'elle sera une nouvelle preuve de loyauté et d'amour envers Notre Saint Père le Pape Vicaire de Jésus-Christ sur la terre. En un mot nous espérons que cette Journée nous unira encore davantage dans la charité du Christ. "Ambulate in dilectione" Puisez ce Divin Banquet eucharistique être pour chacun de nous un avant-goût du banquet céleste auquel nous participerons avec Abraham, Isaac et Jacob dans le Royaume des Cieux.

Donné à Regina, en la fête des SS. Apôtres Philippe et Jacques le premier jour du mois de mai, de l'an de grâce mil neuf cent trente et un.

Et sera la présente lettre pastorale lue dans toutes les églises de l'Archidiocèse et au Chapitre de toutes les communautés religieuses le dimanche qui suivra sa réception, c'est-à-dire le premier dimanche de mai.

+ JACQUES-CHARLES,
Archevêque de Regina.

(No. 26)

LETTRE PASTORALE

Sur l'enseignement catéchétique dans le Diocèse de Regina.

JACQUES-CHARLES,

Par la grâce de Dieu et la faveur du Siège Apostolique
ARCHEVEQUE DE REGINA

Au clergé séculier et régulier, aux séminaristes, aux communautés religieuses, aux parents, tuteurs et gardiens, aux instituteurs et institutrices des écoles séparées et publiques, et à tous les fidèles de Notre diocèse qui ont à cœur le salut des âmes des petits enfants, Salut et Bénédiction en Notre Seigneur

Très Chers et Bien Aimes Frères.

Notre Seigneur, voulant assurer la continuation sur la terre de son œuvre divine, le salut des âmes, confia une grande et sublime mission à ses Apôtres. Il leur dit en termes clairs et précis "Allez, enseignez toutes les nations, les baptisant au nom du Père, et du Fils, et du Saint-Esprit, leur apprenant à garder tout ce que Je vous ai commandé, et voici que Je suis avec vous tous les jours jusqu'à la consommation des siècles." (St. Mat. XXVIII 19—20.)

Le divin Maître donna tout d'abord aux Apôtres la mission d'enseigner les vérités religieuses telles qu'ils les avaient apprises du Christ Lui-Même, pendant les trois années de leur formation, et d'après l'enseignement qu'ils devaient en recevoir sous peu du Saint-Esprit "Lui, (Le Paraclet) vous enseignera toutes choses, et vous rappellera tout ce que Je vous ai dit." (St. Jean XIV, 26) Telle est la promesse que le Christ fit aux Apôtres la veille de son Ascension. Il est donc clair et évident que le principal et premier devoir imposé aux Apôtres et à tous leurs successeurs, dans le coeur des âges, est celui d'enseigner les vérités révélées, vérités que nous devons croire, et dont l'Eglise catholique est la gardienne infaillible. De plus, ils ont l'obligation, stricte et sacrée, d'expliquer aussi clairement que possible les commandements, dont l'observance

est le gage de la vie éternelle car a avancé-nous par l'inspiration divine que "Celui qui croira et sera baptisé sera sauvé et celui qui ne croira pas sera condamné" (St Marc XVI 16 :

L'ÉGLISE ENSEIGNANTE

L'une obligation grave est donc imposée aux Apôtres et à tous leurs successeurs les évêques et les prêtres d'enseigner la religion. Mais une autre obligation non moins sacree s'impose aussi à tous ses fidèles d'apprendre et de croire les vérités du salut telles qu'enseignées par eux que le Saint Esprit a établis évêques pour peaufir l'Eglise du Seigneur qu'il a été envoiée par son propre sang (Actes XX, 20 :

Nous ne saurionsoublier la vive émotion qu'éprouvait Notre Seigneur au matin de Notre élection épiscopale alors que destiné à devenir le premier Pasteur de ce doctor. Nous en tendons le lourd Gantie Commissoir. Nous poser cette question de préoccupation : Promettez-vous d'enseigner à votre peuple par vos paroles et par vos exemples ces vérités révélées ? Agenouillé devant l'autel du Seigneur. Nous fîmes alors Prenez bon Ainsi le serment sacre de remplir fidèlement Notre mission apostolique à l'égard du tréasured que le divin Pasteur ait confié à Notre sollicitude pasteurale. Cette lourde responsabilité du ministère apostolique qu'ose sur Nous faibles épaules a fait que dès Notre arrivée au milieu de vous Nous avons cherché à nous assurer régulièrement à temps et à contre temps sur la nécessité de donner aux enfants une instruction religieuse complète et solide. Thérant chacune de nos retrouvailles ecclésiastiques au cours de Nos années pastorales et au début de chaque année scolaire Nous sommes revenus avec force et instance sur l'obligation sacre d'enseigner le catéchisme afin d'assurer ainsi à chacun de Nos enfants les avantages et les bénéfices de notre sainte religion. Avant d'administrer le sacrement de l'Confirmation Nous n'avons pas manqué à chaque fois d'examiner personnellement et avec grand soin chaque groupe d'enfants se préparant pour recevoir cet auguste sacrement.

Est-il besoin d'ajouter qu'un cours spécial d'instruction religieuse a été commencé dans Notre église cathédrale et que déjà Nous pouvons constater des résultats tout à fait consolants. Il serait grandement à désirer que des cours semblables soient également commencés et continués dans les autres paroisses du diocèse où la chose n'est pas absolument impossible.

Nous constatons avec une peine bien vive qu'étant donné les groupements épars des catholiques à travers les vastes prairies de ce diocèse, il existe des milliers d'enfants baptisés et d'adolescents (dont Nous sommes responsable devant Dieu) qui grandissent, sans être suffisamment instruits des vérités de notre sainte religion. Afin d'apporter un remède à ce triste état de choses, Nous avons décidé d'organiser un cours d'instructions catéchétiques dans tout Notre diocèse.

Quelle suprême consolation pour Nous, au milieu d'épreuves et de souffrances de toutes sortes de pouvoir au moins donner à nos chers enfants les trésors impérissables que renferme notre divine religion."

DECRET ARDENT DU SAINT SIÈGE

En inaugurant cette nouvelle œuvre d'instruction religieuse Nous ne faisons rien moins que de répondre au désir ardent du Saint-Siège qui, dans sa sollicitude tout apostolique, est revenu souvent, depuis plusieurs années, sur l'obligation grave et sacrée d'enseigner le catéchisme aux enfants. Qu'il Nous suffise de citer brièvement la pensée du Vénérable Pape Pie X, le Pape de la Communion des petits enfants. Dans son immortelle encyclique "Acerbo nimis" (le 15 avril 1905) il s'exprimait ainsi :

"Nous voulons donc, Vénérés Frères, Nous acquitter dignement d'un devoir sacré qui Nous est imposé par Notre mission apostolique, et désireux, comme Nous le sommes, d'introduire partout l'uniformité pour une chose de si grande importance, de Notre suprême autorité, Nous décrétions et ordonnons strictement que les préceptes suivants soient fidèlement observés dans tous les diocèses. . .

"Dans chaque paroisse, la Confrérie de la Doctrine Chrétienne doit être canoniquement établie. Par l'entremise de cette Confrérie, les Curés, surtout dans les endroits où les prêtres sont peu nombreux, trouveront de précieux auxiliaires, pour l'enseignement du catéchisme parmi les pieux laïques, qui se feront un vrai bonheur de prêter leur généreux concours pour une œuvre si agréable à Dieu, et enrichie de si précieuses indulgences par les Souverains Pontifes. . .

"Dans les grandes villes, et surtout dans celles où existent des universités et des écoles supérieures qu'on

ait sous d'habiter des classes de religion, où seront enseignées les vertus de la foi et les pratiques chrétiennes aux enfants qui fréquentent les écoles publiques, ou toute instruction religieuse si interdite.

Et le Pape Benoît XV di heureuse mémoire en promulguant le Nouveau Code de Droit Canon, le 19 mai 1918, donna une force nouvelle au Canon 711 sec 2 en écrivant :

Les Ordinaires auront soin d'établir les Confréries du Très Saint Sacrement ainsi que celles de la Doctrine Chrétienne dans toutes les paroisses de leur diocèse. Ces deux confréries, une fois légitimement érigées, sont l'ipso Facto aggregées aux Archiconfréries du même nom érigées à Rome par le Cardinal Vicaire.

Notre Saint-Père le Pape Pie XI actuellement régnant marchant sur les traces de ses augustes prédécesseurs, dans son Motu Proprio *Ubi Tidem*, l'Authentique du 29 juillet 1927 a établi dans la Sacré Congrégation du Concile un Comité spécial dont le but est de surveiller et de contrôler à travers le monde catholique l'enseignement de la Doctrine Chrétienne. De plus une obligation stricte et personnelle est imposée à chaque évêque d'envoyer à ce Comité *sa tempore opportuno* un rapport complet et circonstancié de tout ce qui concerne l'enseignement religieux.

NOTRE SAINTE MERE LA JEUNESSE CHRETIENNE

En plus des instructions solennelles et précises tombées des Mains des trois derniers Souverains Pontifes, notre divin maître Jésus Christ nous indique Lui-Même la manière d'instruire l'enfance et la jeunesse. Rappelons-nous cette charmante scène d'infime tendresse où de Bon Maître nous apparaît entouré de petits enfants les caressant et les bénissant. Comme cette page évangélique nous révèle bien la predilection du divin Sauveur pour les petits. Mais relâchons ensemble cette page inspirée du Saint Evangile : « Vé. Lui aima les petits enfants pour qu'il les touchât ». Mais les disciples réprimandèrent ceux qui les présentait. Jésus à cette vue fut indigné et leur dit : « Laissez les petits enfants venir à moi et ne les empêchez pas car le royaume des cœurs est à ceux qui leur ressemblent. Je vous le dis en vérité quiconque ne recevra pas comme un petit enfant le royaume de Dieu n'y entrera pas. Puis il les embrassa, et les bénit en leur imposant les mains. » (St. Marc X, 13-16) Et le divin Maître a bien peu

de nous dire "Celui qui reçoit en mon nom, un petit enfant c'est moi qu'il reçoit". Et il ajoute cette menace terrible "Mais celui qui scandalisera un de ces petits qui croient en moi, il vaudrait mieux pour lui qu'on lui attachât au cou une meule de moulin et qu'on le précipiterait au fond de la mer" (St Mat XVIII 5-6). Il nous enjoint ensuite d'imiter la candeur et la simplicité des petits enfants si nous voulions entrer dans le royaume des cieux: "Je vous le dis, en vérité, si vous ne vous convertissez et ne devenez comme les petits enfants vous n'entrerez point dans le royaume des cieux. Celui donc qui se fera humble comme ce petit enfant est le plus grand dans le royaume des cieux" (St Mat XVIII, 3-4). Enfin, il nous défend expressément de les mépriser "Prenez garde de mépriser aucun de ces petits, car je vous dis que leurs anges dans le ciel voient sans cesse la face de Mon Père qui est dans les Cieux" (St Mat XVIII, 10).

En réfléchissant sur ces grands enseignements du doux Sauveur et en se rappelant son grand amour pour les petits enfants, qui donc refuserait de l'imiter et de donner avec une affection toute surnaturelle le pain de vie aux âmes puras et innocentes de ces petits enfants? Ce pain de vie c'est l'enseignement des vérités de notre sainte religion, enseignement constant, persévérant que rien n'arrête ni ne décourage et qui porte tant de fruits.

PROPOSITIONS PRINCIPALES DE L'ARCHEVÈQUE

Conscient de la grave responsabilité qui Nous est imposée en qualité de premier Pasteur du cher troupeau confié à nos soins plus particulièrement des petits agneaux tant aimés du divin Sauveur Suprême Pasteur et Evêque de nos âmes. Nous exhortons vivement et en vertu de Notre autorité spirituelle Nous ordonnons formellement aux prêtres, aux séminaristes aux îles religieuses, aux parents, aux instituteurs et institutrices catholiques ainsi qu'à tous ceux qui font profession d'aimer l'Eglise et de servir ses plus chères intérêts, de faire tout en leur pouvoir

- (1) Pour aider nos enfants catholiques à acquérir une connaissance suffisante des enseignements de l'Eglise.
- (2) Pour les aider à suivre les exemples du Christ par une conduite conforme aux commandements et aux conseils de notre Seigneur, Jésus-Christ.
- (3) Pour les aider à devenir des membres vivants de la

Sainte Eglise par la réception des sacrements, l'union de prière, l'assistance à la Messe et aux autres exercices religieux.

DEVOTER ET BIEN AIMÉS FRÈTRS DE NOTRE DUCHÉ DE RUCIRIA

Nous vous rappelons au sens précis des saints canons que c'est pour vous un devoir personnel et sacré de pourvoir à l'instruction religieuse du peuple (Can 1329) et que les pasteurs sont tenus chaque année par une série d'instructions suivies données à temps opportun de préparer les enfants à la réception des sacrements de l'absolution et de l'Confirmation (Can 1330). En plus, continuent les Saints Canons les prêtres ne doivent pas seulement préparer les enfants à la première Communion et à la Confirmation mais ils sont aussi tenus de continuer à enseigner les vérités de la religion à tous ceux qui ont déjà fait leur première communion (Can 1331). Par les présentes Nous imposons donc à chaque prêtre de Notre duché comme devoir sacré et de première importance celui d'enseigner les vérités religieuses aux enfants et aux adultes de sa paroisse ou mission. Le prêtre qui négligeraient certaines autres œuvres, mais qui seraient fidèle à enseigner régulièrement le catéchisme aux enfants de sa paroisse ce prêtre devra. Nous, fera beaucoup de bien. Celui qui au contraire remplirait tous les autres devoirs du saint ministère et qui négligerait d'apprendre le catéchisme aux enfants, celui-là ferait peu de bien réel et durable. Il ne faut jamais oublier que tout prêtre est tenu responsable devant Dieu de l'instruction religieuse de chaque enfant confié à sa sollicitude pastorale. Soyez donc toutefois infatigables à la recherche des brebis perdues et des agneaux dispersés où peu partout à travers nos vastes paroisses, afin de les ramener tous au berceau de notre Mère la Sainte Eglise.

AUX SEMINARISTES

Le grand désir de l'Eglise Chers Bien Aimes Séminaristes, est que vous soyez les premiers aides du clergé dans l'apostolat divin, de grouper les enfants autour du Bon Maître. Le Canon 1333 dit expressément que si le pasteur lui-même est légitimement empêché d'enseigner le catéchisme aux enfants, non seulement il peut mais il doit se faire aider par les clercs de son territoire. Les instructions "Quas Inagens" (Sac. Congr. Sacr., 27 dec 1900) demandent qu'on pose la question suivante

aux séminaristes avant de les promouvoir à l'ordination "Dans l'enseignement de la doctrine chrétienne en dehors du Séminaire le candidat n'est il moins vraiment sûr ?" De nos jours plus que jamais il est d'une toutessime importance que les séminaristes avant de recevoir les saintes Ordres comprennent parfaitement que le premier et le plus urgent de tous les devoirs est celui d'instruire les enfants en leur apprenant les éléments de la doctrine chrétienne et que le prêtre fidèle à ce devoir divin est aussi fais plus agréable au Seigneur que tel autre qui serait maître en théologie sacrée. Chers Séminaristes entrez-yez dès le jour où votre grande consolation comme pâtres du Très-Haut sera de grouper les enfants autour du divin Maître. Préparez vous saintement à votre ministère futur en faisant le catéchisme durant la saison des vacances. Ce travail divin accompli avec zèle et fidélité pour l'amour de Dieu et des petits enfants vous protégera contre les malles dangers des vacances et remplira votre âme de futur prêtre de paix et de consolation.

TRÈS CHÉRE ET TRÈS DÉVOTIEE MÈCHE DU MOI
COMMUNAUTÉS RELIGIEUSES

A vous. Nous demandons avec instance de prendre le devant dans cette œuvre divine d'aller à la recherche de nos enfants abandonnés et de vous intéresser d'une manière toute spéciale à leur formation religieuse. Nous Votre Archevêque Nous vous choissons et Nous vous désignons spécialement pour être les très dévouées et très zélées servantes du Seigneur dans cette œuvre d'une importance toute spéciale. Vous n'ignorez pas le nombre incalculable de nos pauvres enfants abandonnés à eux mêmes et privés de toute instruction religieuse voire même de la réception des sacrements soit par la négligence des parents ou pour d'autres raisons qu'il serait trop long d'énumérer ici. Nous Votre premier Maître. Nous ne savons que trop hélas combien sont nombreux les enfants saisis dans notre ville épiscopale de Regina qui, sont insuffisamment instruits des vérités du salut et Notre cœur d'évêque est profondément attristé à la pensée de l'avvenir de cette jeunesse grandissante dont Nous sommes responsables. Nous demandons donc à toutes les religieuses des diverses communautés de Notre docteur de considérer comme un devoir impérieux, celui de tenir les enfants dans leurs couvents, afin de leur apprendre le catéchisme et de choisir certaines religieuses,

meilleurs qualitaires (au jugement de leur Supérieure) et plus aptes à faire ce genre de travail afin de les envoyer jusqu'aux places les plus uniques et les plus reculées du diocèse durant la saison d'être pour grouper les enfants et leur enseigner le catéchisme Conformément aux Santa Canonis 1734 Nous vous reducrons la parole du Divine Maître Ainsi et enseignez Oui Chères et dévouées Religieuses du diocèse de Regina soyez de vraies apôtres à l'égard des enfants allez à leur recherche pour les instruire de la religion chrétienne Visitez aussi avec elle et compassion les familles éprouvées et les pauvres Que votre inlassable dévouement à l'égard des membres souffrants de Jésus Christ fasse renaitre dans tous les coeurs la foi l'espérance et la charité et ramener à Dieu les âmes brûlément engagées dans la voie large de la perdition.

INSTITUTRICES ET INSTITUTRICES LAISSEZ

Nous comptons aussi avec la plus entière confiance sur vous tous Chères et dévouées Institutrices et Institutrices de nos écoles pour assurer le plein succès de l'enseignement Religieux au enfants de Notre diocèse Chaque Maître et chaque Maîtresse Catholique vraiment dignes de ce beau nom doivent se faire un devoir de consciencie d'enseigner le catéchisme aux enfants durant le temps accordé pour cet enseignement par la législation de la Province Nous vous distinguons donc et pour autant que Nous le pouvons Nous vous remettions une part de Notre responsabilité et de Notre autorité vous demandant au nom du divin Maître d'instruire avec la plus grande fidélité tous les enfants qui vous sont confiés les formant par vos exemples encore plus que par vos paroles et leur apprenant à observer les commandements de Dieu et de l'Eglise en vue de leur salut éternel Nous désirons vivement que tous les instituteurs et institutrices soient convaincus que la Sainte Eglise les a choisis et les a associés d'une manière toute spéciale à sa sublime mission qui est d'enseigner la doctrine chrétienne aux enfants Si nos instituteurs et institutrices ont vraiment à cœur l'enseignement du catéchisme tel que prescrit et autorisé par la législation provinciale Ils auront la consolation de rendre à l'Eglise et au pays tout entier les services les plus éminents car nos enfants les hommes de l'avenir seront des citoyens d'autant plus intégrés et irréprochables qu'ils pratiqueront plus fidèlement les enseignements de la Sainte Eglise enseignements qui a ont consti-

depuis deux mille ans d'éduquer les peuples et de favoriser l'ordre et la morale dans le monde. Il ne faut donc pas Chers Maîtres et Maîtresses d'école que l'enseignement moral et religieux que vous devez donner à vos élèves au moins une demi-heure chaque jour soit limité aux murs des salles de classe mais il faut prendre part autant que possible et de concert avec le clergé et les parents à toutes les œuvres entreprises pour le bien spirituel et temporel de nos chers enfants.

PARENTS CHRETIENS TITIETUA ET CARDINALE

A vous dont la vie est si intimement liée avec celle de vos enfants. Nous demandons de considérer comme votre premier devoir d'affection envers les chers petits Enfants que Dieu vous a donnés, de les instruire des vérités de la religion, les conduisant à Dieu par votre exemple en même temps que par vos paroles. Les Saints (Annonc 1535) disent : Non seulement les parents mais aussi ceux qui les remplacent, les parrains et marraines, les gardiens et tuteurs sont tenus de veiller à ce que leurs sujets et protégés reçoivent des leçons de catéchisme. Ce devoir découle de la loi naturelle aussi bien que de la loi divine. On ne pourrait trop insister sur l'importance capitale de l'éducation familiale. L'Eglise et l'Ecole travailleraient en vain sans la coopération indispensables des parents.
AVEC TOUTE L'ANDEUR DE L'AFFECTION SURNATURELLE QUE NOUS PORTONS AUX ENFANTS DE NOTRE DIOCÈSE NOUS VOUDRIONS ENRAÎNER A TOUJ JAMAIS DANS LES COEURS DES PARENTS CHRETIENS CETTE GRAVE ET IMPORTANTE VÉRITÉ QU'EN L'ACCOMPLISSEMENT DE L'EVOLIR IMPORTE PAR DIEU DE LAISER CHRETIENNEMENT LEURS ENFANTS DÉPENDRE EN GRANDE PARTIE L'ACROISSEMENT ET L'EXTENSION DE L'EGLISE DE DIEU DANS LA KANKATUHEWAN.

Année de prédicateur : enseignement catéchetique et d'assurer ainsi la formation chrétienne de chaque enfant catholique. Nous par ces présentes le Saint Nom et la Bénédiction de L'Esprit du Seigneur invoqua, prescrivons ce qui suit :

- (1) Nous nommons et établissons un "Conseil permanent d'Instruction Religieuse" composé de cinq prêtres, dont le chef sera chargé de procéder sous Notre autorité et en Notre nom, l'étude complète de la religion et du catéchisme dans tout le diocèse. Les

membres actuels de ce conseil sont les cinq suivants : M. l'abbé P. F. Hughes, D. Th. M. l'abbé J. Bois, curé, M. l'abbé Fr. Gerein, D. Th MM les Curés G. Mulhigan et Thomas Forrest.

- (2) Nous ordonnons et prescrivons à chaque pasteur d'âmes de voir à ce que l'instruction religieuse soit donnée autant que faire se pourra, dans toutes les écoles du diocèse et de s'intéresser personnellement aux instituteurs et à l'œuvre de l'enseignement religieux.
- (3) Nous voulons que chaque prêtre, ayant charge d'âmes, enseigne le catéchisme régulièrement et à temps fixes, particulièrement durant les mois d'été et, qu'avec grand sous-patience et charité il prépare les enfants de sa paroisse ou mission à la réception des sacrements surtout de Pénitence, d'Eucharistie et de Confirmation.
- (4) Afin de faciliter la mise en pratique des directions susdites, Nous ordonnons que la "Confrérie de la Doctrine Chrétienne" soit établie dans chaque paroisse ou mission du diocèse, selon la teneur du Canon 711 (D'autres instructions seront données plus tard à ce sujet).
- (5) Enfin, par ces présentes, Nous inaugurerons officiellement "Les Ecoles de Vacances Religieuses" et Nous demandons au clergé aux communautés religieuses et aux parents de vouloir bien s'unir à Nous pour que cette nouvelle œuvre qui Nous a été inspirée par Son Excellence Monseigneur Edwin O'Hara, D. Th., Evêque de Great Falls, soit couronnée d'un plein succès. Des renseignements complets sur ces "Ecole de Vacances Religieuses" seront publiés dans Notre prochaine lettre circulaire.)

Nous sommes heureux d'annoncer qu'à partir de cette année même, 1932, deux assortiments de prix (\$25.00, \$15.00, et \$10.00) seront décernés aux étudiants de la doctrine chrétienne, le premier, aux élèves des cours élémentaires (grades VI—VIII), et le deuxième aux élèves des cours supérieurs (grades IX—XII). Les Prix de Pie XI pour l'Etude de la religion, seront décernés aux élèves des Cours Supérieurs (grades IX—XII), les Prix de L'Archevêque de Regina, pour l'Etude du Catéchisme, aux élèves des Cours Élémentaires.

Nous n'ignorons pas, Nos Très Chers et Bien Aimés Frères, que pour exécuter ce programme d'enseignement religieux, il nous faudra compter avec le temps, le zèle et le dévouement de chacun. Cependant, Nous avons la ferme confiance qu'assuré et soutenu par le dévoué concours de tous ceux qui s'intéressent à l'enfance et à la jeunesse, Nous aurons bientôt la consolation de voir tous les enfants de Notre diocèse instruits de leur religion et conduits vers l'Hôte de nos Tabernacles Qui ne cesse de répéter son aimoureuse invitation: "Laissez ces petits enfants, et ne les empêchez pas de venir à moi, car le royaume des cieux est pour ceux qui leur ressemblent." (St. Mat. XIX, 14)

Sera Notre présente lettre pastorale communiquée aux fidèles de Notre Diocèse de Regina, le premier dimanche après sa réception.

Donné à l'Eglise Cathédrale de St. Patrice de Hamilton, en la solennité de la Pentecôte, le quinze mai mil-neuf-cent trente-deux, le deuxième anniversaire de Notre consécration épiscopale.

† JACQUES-CHARLES,
Archevêque de Régina.

Par mandement de Monseigneur l'Archevêque,

A. CHARLES, ptre.
Chanoine.

P.S. Il n'est pas nécessaire que la présente lettre soit lue en entier du haut de la chaire. Cependant le contenu devra en être rappelé et expliqué aux fidèles, chaque année, le premier Dimanche de Mai et le premier Dimanche de Septembre. Les parties concernant plus spécialement les Fidèles leur en seront lues et commentées, cette année, le Dimanche qui suivra sa réception.

(No. 33)

LETTRE PASTORALE

JACQUES CHARLES

par la grâce de Dieu et la faveur du Siège Apostolique
ARCHEVEQUE DE REGINA

*A Notre bien-aimé Clergé séculier et régulier,
A Nos dévouées communautés Religieuses de femmes,
Aux Fidèles de Notre diocèse,*

PAIX ET BENÉDICTION DANS LE SEIGNEUR

Nos TRES CHERS FRÈRES

Le mois d'octobre, consacré par Notre Mère la Sainte Eglise à la dévotion connue par le peuple sous le nom du Saint Rosaire, doit être un mois de prière spéciale et de ferveur religieuse dans le diocèse de Régina. C'est la Reine du Saint Rosaire qui veille sur nous comme patronne du diocèse aussi notre amour et notre dévotion filiale devraient-ils nous porter à sanctifier d'une manière convenable chaque jour de ce mois. En conséquence de cette seule considération, le mois d'octobre doit chaque année nous fournir l'occasion d'un renouveau spirituel et la dévotion au Saint Rosaire doit joindre d'un attention spéciale dans les prières individuelles et familiales aussi bien que dans les exercices publics et les manifestations religieuses de nos paroisses et de nos missions.

Les motifs spéciaux, cependant ne manquent pas, qui nous engagent à faire du mois d'octobre un temps de prière et de pénitence particulière. Il y a quelques mois à peine que Notre Saint Pere le Pape dans sa remarquable encyclique "CARITATE CHRISTI COMPULSI" invitait et poussait toute la catholicité à la prière et à la penitence comme aux seuls remèdes pour les maux qui pèsent sur le monde accablé et fatigué. Personne ne saura que nous, qui sommes du sud de la Saskatchewan avons ressenti la dépression économique plus profondément que toutes autre partie du Canada, puisque la répétition des mauvaises récoltes a ajouté tribulation et pauvreté à la coupe des misères communes. Bénie soit la

divine Providence qui a exaucé les supplications publiques du diocèse les récoltes se présentent cette année dans des conditions considérablement meilleures qu'il y a une année. Dans l'esprit d'une foi vive nous savons que si nos prières sont redoublées si notre pénitence est pratique en esprit de répa ration pour nos péchés la prospérité dans la mesure que Dieu veut être favorable à notre bien spirituel voudra de nouveau réjouir le cœur de nos populations et aviver leur confiance avec leur foi.

Prière et pénitence ne sont pas des mots nouveaux. Plusieurs fois nous les avons entendus. Comme un écho sans cesse répété ils ont été transmis à travers les siècles du christianisme en qualité de remèdes fondamentaux contre tous les maux. Seuls ils réparent le tort causé par le péché et nous rapprochent à Dieu. Quand saint Jean Baptiste fut envoyé pour préparer les voies du Seigneur il se retira au désert afin d'après sa revête de vêtements de peau de chameau se ceignit d'une ceinture de cuir se nourrit de sauterelles et de miel sauvage. Il menait une vie de prieur il prêchait et faisait pénitence. "Faut-il donc de dignes fruits de pénitence" (Matt 3, 8). Quand le Christ lui-même inaugura sa vie publique il se retira au désert pendant quarante jours et quarante nuits dans le but de nous à son Père et de donner à ses enfants de tous les temps un exemple sublime et frappant de prière et de pénitence "vous laissant un exemple afin que vous marchiez sur ses traces" (1 Pet 1, 21). De même aussi nous laissons que sa première prédication porta sur la pénitence "Jesus commença à prêcher disant Faites pénitence" (Matt 4, 17).

Notre Saint Père qui, par sa position comme chef de l'Eglise universelle, sait mieux que tout homme l'état du monde qui est dirigé par le Saint Esprit nous redit le même message et nous demande de tomber à genoux en prière et par notre pénitence et nos actes de réparation de faire décliner les bénédiction sur nous-mêmes de préparer pour l'avenir une génération de chrétiens croyants et inspirés par la foi. "Nous croyions. Vénérables Frères, manquez à Notre charge apostolique devant le Pape Pie XI, si Nous ne rappelions pas à l'humanité ces merveilleux mystères de la lumière qui seuls reculent en eux les forces nécessaires pour dominer le déchaînement des puissances des ténèbres. Lorsque à la demande des splendeurs du Thabor, il eut libéré l'enfant tour-

menté par le démon et que ses disciples incapables de le guérir lui eurent humblement demandé Pourquoi n'avez-vous pas pu le chasser? Notre Seigneur répondit par ces memorables paroles "Ce genre de démon n'est chassé que par le jeûne et la prière." Il Nous semble Vénérables Frères que ces divines paroles s'appliquent exactement aux maux de notre temps qui ne peuvent être conjurés que par la prière et la penitence."

Nous recommandons à Nos fidèles la lecture et la méditation de cette merveilleuse encyclique elle nous prescrit un remède sûr à tous nos maux Il suffit d'avoir le courage de l'accepter en esprit de foi et de l'appliquer à notre vie individuelle et sociale.

Voulant exécuter les désirs du Pasteur Suprême de nos âmes, aléger les misères de notre peuple préparer le retour de la prospérité Nous, par les présentes, lançons un appel au Clergé aux Communautés Religieuses, aux fidèles du diocèse de Regina afin de faire du mois d'octobre un Mois de prière intense Nous prions le Clergé d'apporter à l'entreprise son cœur et son âme penitente de sole sacerdotal Organisez des croisades de prêtres dans vos paroisses et vos missions favorisez les prêtres privés et individuelles encouragez en particulier les prêtres en famille, la récitation du Rosaire en famille après le repas du soir ou avant le coucher Car comme l'énonce si clairement Notre Saint Père le Pape : Nous savons par la foi combien grande est la puissance de la prière humble constante persévérante à aucune autre œuvre de piété le Dieu Tout-Puissant n'a jamais attaché de professeions aussi amples, aussi universelles, aussi solennelles qu'à la prière 'Demandez, et l'on vous donnera cherchez et vous trouverez frappez et l'on vous ouvrira. Car quiconque demande reçoit qui cherche trouve et l'on ouvrira à celui qui frappe En vérité en vérité, je vous le dis. Tout ce que vous demanderez à mon Père en mon nom, il vous le donnera.'

En ce qui concerne les manifestations publiques à faire pendant le mois d'octobre Nous prescrivons ce qui suit

- (1) Le Salut du Très Saint Sacrement précédé de la récitation des cinq dizaines du Saint Rosaire du Salve Regina (Salut à Reine) et de la prière ordinaire à saint Joseph sera ditoute chaque jour dans toute église paroissiale et chapelle religieuse (ou c'est possible) durant tout le mois et l'octave de la fête du

Christ-Roi La prière pour les vocations peut être maintenant discontinuée et à sa place, l'acte d'animende honorable au Sacré-Coeur devra être soigneusement et paisiblement récité (Voir l'ordo p. 15).

(2) Afin de prouver de plus en plus la dévotion eucharistique dans un esprit de réparation, selon les enseignements du Souverain Pontife. Nous désirons que chaque dimanche du mois d'octobre soit marqué par une journée ou un congrès eucharistique dans les différentes paroisses du diocèse qui suivent

Dimanche, 2 octobre	Paroisse de Moose Jaw
Dimanche, 9 octobre	Paroisse de Holdfast Paroisse de Wauchope
Dimanche, 16 octobre	Paroisse d'Estevan Paroisse d'Ituna
Dimanche, 23 octobre	Paroisse de Stockholm Paroisse d'Odessa
Dimanche, 30 octobre Fête du Christ-Roi	Journée Eucharistique à Régina à laquelle prendront part toutes les paroisses.

Nous espérons ardemment qu'aux paroisses choisies pour ces solennités eucharistiques s'uniront les paroisses voisines et que rien ne sera négligé pour couronner chacune de ces démonstrations d'un grand succès spirituel.

(3) La fête du Christ-Roi devra être un jour de grande manifestation eucharistique dans tout le diocèse.

Pour nous rendre aux désirs du Pape, à la prière il faut joindre la pénitence. Ecoutez ses propres paroles "Dans les grandes calamités, dans les grandes épreuves de la chrétienté, lorsque le besoin du secours divin se faisait plus urgent, les fidèles, soit spontanément, soit plus souvent mis par l'exemple et les exhortations de leurs pasteurs, ont toujours pris en main l'une et l'autre des deux plus puissantes armes spirituelles : la prière et la pénitence. Grâce à cet instinct religieux, par lequel le peuple chrétien se laisse guider presque sans le

savoir lorsque les seigneurs de sustenance ne viennent pas le dévoyer et qui du reste n'est pas autre chose que ce "ressort du Christ" dont parle l'Apôtre les fidèles ont toujours en pareil cas senti aussitôt le besoin de purifier leurs âmes du péché par la contrition du cœur, et par le sacrement de la réconciliation et d'apaiser aussi la divine justice par des œuvres extérieures de penitence. D'accord avec les expressions affectueuses de ce conseil paternel acceptons en esprit de penitence les difficultés, les épreuves, les écueils qui sont les nôtres. Si c'est possible allons plus loin encore et entreprendrons volontairement des actes de mortification et de renoncement. Dans ce même esprit retranchons toute dépense vaine et inutile, employons les épargnes qui en résulteront à prêter les dettes justes et légitimes ou à secourir par la charité les voisins moins fortunés. A ce propos. Nous pourrons faire observer, en passant que le même esprit de renoncement doit porter pasteurs et fidèles à unir dans un suprême effort pour faire face aux obligations financières de leurs paroisses. Nous devons cultiver le sens de la responsabilité commune vis-à-vis des dettes paroissiales et rendre nos efforts méritoires en les offrant à Dieu en esprit de pénitence et d'expiation. Nous suggérons aux Frères, Religieuses et Séminaristes de réservier un jour par semaine aux actes de mortification, de renoncement, de pénitence de détachement et d'inviter les fidèles à imiter cette pratique. En plus, Nous conseillons que la veille de la fête du Christ-Roi soit commémorée par un jeûne rigoureux dans tout le diocèse en ce jour et pendant l'octave que jeunes et vieux s'abstiennent de tout amusement futile licite.

Débutant par le repentir fortifiés par le renoncement, continué par la prière nous réussirons à apaiser le Seigneur que nous avons offensé à détourner la colère que nous avons meritée à obtenir les faveurs spirituelles et temporelles dont nous avons si grandement besoin. Pénitence et prière doit être notre mot d'ordre pour le mois d'octobre car "c'est maintenant le temps favorable, c'est maintenant le jour du salut."

Donnée à Régina, à la veille de notre départ pour Rome, le quatrième jour de septembre l'an du Seigneur dix-neuf cent trente deux sera la présente lettre pastorale lue dans toutes les églises de l'Archidiocèse de Régina et les Chapitres

des Communautés religieuses, le dernier dimanche de septembre,
à savoir, le vingt cinquième jour de septembre, le dix-neuvième dimanche après la Pentecôte

† JACQUES-CHARLES,
Archevêque de Régina.

Par Mandat de
Son Excellence Monseigneur l'Archevêque,
E. A. Yandau, prieur.

(No. 41)

LETTRE COLLECTIVE

des Archevêques, Evêques et Abbé Nullius de la Province ecclésiastique de Régina.

JACQUES CHARLES

par la grâce de Dieu et la faveur du Siège apostolique,
Archevêque de Régina

JOSÉPH HENRY,

par la grâce de Dieu et la faveur du Siège apostolique,
Evêque de Prince-Albert et de Saskatoon,

Louis Joseph Arthur,

par la grâce de Dieu et la faveur du Siège apostolique.
Evêque de Gravelbourg.

SEVERIN, O. S. B.

par la grâce de Dieu et la faveur du Siège apostolique,
Abbé Nullius de St-Pierre Muenster,

*Au clergé séculier et régulier, aux communautés religieuses
et aux fidèles de la province ecclésiastique de Régina,*

SALUT ET BENEDICTION EN NOTRE SEIGNEUR.

Nos très-chers Frères dans le Christ-Jésus,

Notre sollicitude pastorale pour le troupeau du Christ confié à Nos soins, par la grâce de Dieu et l'autorité du St-Siège, Nous a déterminés, Nous les Pasteurs des quatre jurisdictions de la province ecclésiastique de Régina, de Nous entendre pour suivre un plan d'action uniforme et commun dans un effort concerté et précis pour résoudre les problèmes de Nos diocèses dans ces temps difficiles. C'est pourquoi la tristesse et l'anxiété, qui sont notre partage durant ces heures sombres de crise sociale et économique, Nous portent à vous

adresser ce message d'affection surnaturelle et de jalousie, encourageant et à vous rappeler la nécessité de concourir en tous points avec vos Églises en gardant intact le dépôt de la Foi et en sauvegardant les intérêts spirituels et temporals de nos paroisses et de nos institutions religieuses.

Vous n'ignorez pas N T C F que le poids de la dépression pèse non seulement sur nos fermiers, sur les gens de profession libérale et sur les autres travailleurs mais aussi sur nos églises paroissiales, nos hôpitaux, nos couvents, nos collèges et nos communautés religieuses. Nos diocèses en particulier sont grevés de sérieuses obligations financières, contractées pendant les années de prospérité et de développement. Au tout si lourd est le fardeau que étreint la collaboration la plus étroite entre le clergé et le peuple sous la direction de leurs Ordinaires jointe à l'esprit d'économie de pauvreté et de renoncement peut apporter une heureuse solution à nos difficultés actuelles.

Vous savez déjà N T C F, que vos premiers pasteurs et le clergé en général vivent comme vous-même dans la plus stricte pauvreté. Les nécessités de l'heure présente nous ramènent à l'idéal que le Christ nous a laissé et que les apôtres de tous les âges ont pratiqué suivant ces mots de St Paul "Si nous avons de quoi nous souffrir et nous courir, nous serons satisfait". (1 Tim 4:1-2) La source d'assiette la plus sûre est pour Nous la question des dettes contractées pour construire nos églises et nos presbytères et pour étendre les conquêtes de la Foi dans nos diocèses respectifs. Il est vrai qu'en cela Nous partageons le sort de la plupart de nos fidèles qui à cause de la baisse du prix du grain et des autres produits agricoles, ne peuvent que très difficilement remplir les obligations qu'ils ont contractées en des jours plus prospères. Ajoutez à cela la terrible sécheresse qui pendant trois ans, et dans quelques districts pendant quatre ans a rendu complètement stériles les grandes plaines du sud de l'archidiocèse de Regina et du diocèse de Gravelbourg. La conséquence est facile à tirer. En fait la situation économique générale est si sérieuse que pour protéger les débiteurs notre gouvernement provincial a été obligé de prendre des mesures jusqu'ici inconnues dans l'histoire de notre province.

En ce qui concerne les dettes de l'Eglise Nous avons une tradition d'honneur à maintenir. C'est pourquoi Nous maintenons notre fardeau beaucoup plus vivement que les par-

ticulaires ou les corporations scolaires. Cependant à l'heure actuelle la crise épidémique est si aigüe que tout en étant déterminés à remplir tôt ou tard toutes nos obligations. Nous pourrons être fâchés de demander à nos créanciers de faire certaines concessions au moins pour quelque temps.

Cependant nos prêtres nos communautés religieuses et notre peuple doivent tous se rendre compte qu'ils doivent au dépit des circonstances adveres faire un supérieur effort et accorder à leurs évêques une collaboration généreuse tant que durerà la crise actuelle l'esprit de pauvreté doit caractériser et il le fait en réalité nos prêtres et nos religieux. La plus stricte économie doit être pratiquée dans l'administration des paroisses. Aucun emprunt nouveau ne peut être toléré dans aucun de nos diocèses et tous les moyens légitimes doivent être adoptés pour réduire toute espèce de dépenses au strict minimum. En d'autres termes il faut équilibrer nos budgets.

Nos prêtres doivent être généreux dans leurs sacrifices et leur chère fidélité au pauvre qu'ils soient doivent rompre nos ancêtres dans la Foi donner malgré leur pauvreté afin d'aider l'existence de l'Eglise dans ce pays. Cette généreuse abnégation contribuera à remettre les lunes qui unissent les évêques prêtres et fidèles et peut être le moyen choisi par la divine Providence pour établir cette union des cœurs et des esprits qui doit fondre ensemble les éléments cosmopolites de notre population catholique de la Saskatchewan en une Eglise forte et vigoureuse.

Nous vos Pasteurs et vos Pères dans le Christ partagerez vivement votre pauvreté et vos peines actuelles. En vérité Nos cœurs saignent pour vous et afin d'alléger le fardeau de dettes qui pese si lourdement sur nos paroisses. Nous n'avons pas hésité à Nous faire mendiantes pour le Christ dans son corps mystique. Nous sommes très dispeux de continuer à vous aider et Nous contentant du strict nécessaire et en continuant de solliciter des secours en votre faveur. Ceci vous encouragera à vous unir à vos prêtres en esprit de charité chrétienne et de sacrifice pour vous efforcer de faire face aux dettes de votre paroisse. Que chaque curé saache que d'après le droit canon il est responsable des affaires temporales de sa paroisse. Que les fidèles a uniseront à lui dans une noble détermination de faire honneur à leurs obligations paroissiales. Il est évident que curés et fidèles manquent à un devoir essentiel quand ils abandonnent le soin de payer

les talents et le capital à leurs églises qui dans ce pays n'est absolument pas d'autres ressources que celles qui d'après la loi de l'Eglise leur viennent des paroissiens elles-mêmes.

Nous Nous rendons compte qu'actuellement si vous est très difficile et en quelques cas impossible de remettre complètement vos obligations mais vous êtes tenus et conseillés d'étudier sérieusement le problème et de faire de nouveaux efforts.

Puis quand vous aurez fait tout ce qui est en votre force pour Nous continueront comme Nous l'avons fait par le passé à Nous faire avatars pour le Christ dans nos corps mortaliq; afin de prouver les convictions de l'Eglise pour vous et vos enfants. Nous ne pouvons Nous abstenir de payer Notre tribut de louange et d'adoration à tant de petits qui ont en dépit de leur cruelle peignez héroïquement aidé leurs frères dans la croix au sacrifice et par leur abnégation ont merité l'affection inséparable le leur Sauveur. En même temps Nous renouvelons avec une cordiale affection Notre peuple qui par tout dans cette province durant ces années de dureté a donné sa générosité pour la cause de la religion. C'est la seule attitude catholique digne de Nos œuvres dans la Foi et des pressions massoniques qui ont implante la Foi et l'ont fait grandir au prix de leurs larmes au sein de la pauvreté des pratiques des martyrs de toutes sortes.

Toutes les œuvres de Dieu sont fondées sur le sacrifice et la prière L'esprit du Christ est un esprit de renoncement et de mortification. Il inspire le courage de marcher dans la voie royale de la croix et de répondre avec générosité à cet appel du Maître "Si quelqu'un veut venir à moi qu'il se renonce à soi-même qu'il prenne sa croix et me suive" (Matt XVI, 24). Nous Premiers Pasteurs prêtres et fidèles Nous devons maintenant témoigner par Notre exemple personnel que Nous ne disons pas un christianisme sans pénitence un pardon sans satisfaction ou un Ciel sans calvaire. Montrons-nous de vrais disciples de la divine Vérité de la Croix Rapplions-nous que l'Evangile est inséparable de la Croix et que le Royaume de Dieu souffre violence (Matt XI, 12) et en conséquence acceptons avec joie la loi de la pénitence telles quelle est pour le pécheur une loi de résurrection et de vie (Actes XI, 18). Au sacrifice nous devons avoir l'esprit de prière et de confiance sincère envers la divine Providence "Vous Répondez pour moi Sauveur mon Dieu, et vous m'a-

asceres, puisque j'ai mis mon espérance en Vous" (Ps. XXXVII 16). "Je lève les yeux vers les montagnes d'où me viendra le secours" (Ps. CXI). Tourmenté sous Terre Dieu de tout notre cœur dans une grande humilité confiante et preserverante Prier c'est associer Dieu à sa propre vie c'est se couvrir de sa toute puissance c'est se revêtir de son armure suivant la forte expression de l'apôtre (Eph. VI 3) "Dans votre tribulation appelez le Seigneur" (Il Rous XXII 7). "Mes vers Lui et Il vous exaucera car Il est plein de compassion" (Escale XXII 27). Témoignons une dévotion spéciale au Très-Saint Sacrement de l'Autel ou le Coeur Sacré de Notre Sauveur rende nuit et jour attendant appeler et accueillant avec amour ceux qui viennent le visiter dans le mystère de son amour. Qu'un plus grand nombre de fidèles adhère à la messe quotidienne et reçoive la sainte communion! Que la fête du Sacré Coeur et son octave soient célébrées avec grande dévotion en esprit de pénitence et de pieuse réparation suivant l'invitation pressante de Notre Saint-Père le Pape (Envelicimus Misericordiam Redemptor et Canticum Christi Compube). Que se développe aussi parmi vous une confiante dévotion envers la Sainte Vierge Reine du Saint-Rosaire et glorieuse Patronne de cette province ecclésiastique de Régina.

La tendre protection de Marie sur nos diocèses, sous le titre de Reine du saint Rosaire nous donne une confiance absolue et un espoir invincible que par sa toute-puissante intercession auprès de son divin Fils, Dieu bénira nos efforts communau, sauvera nos diocèses et nos institutions religieuses et nous fera trouver la solution des problèmes angouments de l'heure actuelle. C'est avec cette foi inébranlable et cette serfie et ferme confiance que Nous, vos Pères dans le Christ après une journée de sérieuse délibération pour votre bien temporel et spirituel avons au soir du 5 avril consacré Nos diocèses et Notre abbaye à Marie la sainte Mère de Dieu. Dans la chapelle du séminaire de Régina Clerc nous avons après avoir recité le rosaire et les litanies de la Vierge placé Notre bien aimé crucifix et nos communes préoccupations spirituelles, temporelles et sociales sous sa maternelle protection. De plus à genoux en ce même lieu Nous avons fait le voeu solennel de propager sans cesse la dévotion au saint Rosaire dans Nos diocèses de célébrer avec un solennité spéciale la fête annuelle de N.-D.-du-saint-Rosaire et d'étab-

lir sa cohésion dans toutes les paroisses et missions placées sous Notre juridiction. Nous savons que votre foi et votre paix nous porteront à aider vos premiers Pasteurs dans l'accomplissement de cet engagement solennel et Nous vous demandons d'accomplir, dès maintenant et particulièrement pendant le mois de mai, la promesse que Nous avons faite en votre nom et au Notre.

Avec la plus entière confiance en votre concours, que vos intentions surnaturelles rendront méritoire, Nous implorons de grand cœur pour vous les bénédictions du Dieu toutpuissant et de nouveau Nous vous consacrons, bien-aimés enfants à Marie notre Reine et notre Mère. "Que la grâce de Notre-Seigneur Jésus-Christ, l'amour de Dieu et les dons du St-Esprit demeurent avec vous tous. Amen. (Gal XIII 13)

Donné à Regina en la fête de Notre-Dame-des-sept-Douleurs, le septième jour d'avril mille neuf cent trentetrente.

Sera la présente lettre lue dans toutes les églises de la province ecclésiastique de Regina, (Regina, Prince-Albert et Saskatoon, Gravelbourg et Muenster), et dans les chapelles des communautés religieuses le 30 avril, deuxième dimanche après Pâques de cette même année.

+ JACQUES CHARLES,
Archevêque de Régina.

+ JOSEPH HENRI,
Évêque de Prince-Albert et Saskatoon.

+ LOUIS JOSEPH ARTHUR,
Évêque de Gravelbourg

+ SEVERIN, O.S.B.,
Abbé Nullius de Muenster

Par mandement des Ordinaires
de la Province ecclésiastique de Régina.

J. E. CAHILL,
Chanoine de l'archidiocèse de Régina.

(No. 51)

LETTRE PASTORALE

JAMES-CHARLES,

par la grâce de Dieu et la faveur du Siège Apostolique
Archevêque de Régina

JOSEPH-HENRI,

par la grâce de Dieu et la faveur du Siège Apostolique
Evêque de Prince-Albert.

Louis-Joseph-Arthus,

par la grâce de Dieu et la faveur du Siège Apostolique
Evêque de Gravelbourg

SEVERIN, O. S. B.,

par la grâce de Dieu et la faveur du Siège Apostolique
Abbé-Ordinaire de l'Abbaye St. Pierre de Muenster

Au clergé séculier et régulier, aux communautés religieuses
et aux fidèles de la Province Ecclésiastique de Régina.

SALUT ET BENEDICTION EN NOTRE SEIGNEUR

L'ORDRE SOCIAL CHRETIEN

Bien-aimés Fils dans le Christ-Jésus,

En ces temps d'épreuve où la crise mondiale est cause de l'affaiblissement des courages et du malaise de la société, à une heure où l'humanité, devenue le jouet des tempêtes sur une mer sensée d'écueils, "flotte emportée ça et là à tout vent de doctrine" (Ephes. IV, 14) nous qui faisons partie de la famille des dépositaires de la foi, nous sommes en mesure de réaliser dans une vision plus claire que jamais quel ineffable bienfond de la grâce c'est pour nous d'être en toute sécurité dans la Barque de Pierre. Alors qu'une frèle embarcation n'ose pas s'éloigner du port pour essayer de braver les fureurs de l'orage, la Barque de Pierre doit continuer de pousser de l'avant et d'être le phare lumineux parmi les ténèbres où tombe de lassitude le monde en détresse.

Témoins émus de tant de sacrifices et d'angoisses de chaque jour, dont Nous voulons porter le fardeau de bon cœur avec Nos bien aimés fils dans le Christ c'est dans le sentiment profond de Notre paternelle sollicitude et le cœur débordant de la plus tendre sympathie pour vous que Nous, Pasteurs et Evêques de vos Armes, nous venons aujourd'hui vous en brevet de quelques-uns des grands problèmes sociaux de l'heure présente. Nous entendons par là créer et éveiller chez vous la conviction que Notre zèle a intérêt dans une même mesure à votre bien-être temporel et social qu'à votre avancement spirituel. Notre grand désir est de soutenir le courage de nos vénérables frères du clergé et de Nos chers fidèles en même temps que de leur présenter une direction qu'ils ont instantanément invoquée faire naître chez eux un nouvel enthousiasme et stimuler la marche en avant vers la grande œuvre qui de toute évidence s'impose à l'attention de l'Eglise, selon les voies de la Providence en ces temps de crise.

Amour de l'Eglise pour les Pauvres.

Comme à toutes les époques de son histoire l'Eglise prête une oreille sympathetic aux cris de détresse de la masse des affligés, comme elle ouvre largement son cœur maternel aux besoins des pauvres. En cela, elle est anxieuse de suivre l'exemple de son divin fondateur, qui a choisi la pauvreté de Bethléem et a voulu gagner son pain quotidien comme un humble charpentier qui a adressé ses beatitudes aux pauvres et à ceux qui souffrent et qui dans la parabole du banquet royal, convoque à sa table les plus humbles, qu'il a soin de revêtir d'habits de fête. Nous le savons ses préférences sont pour les pauvres et sa plus grande sollicitude pour les plus humbles. L'Eglise veut aussi entourer de la tendresse enveloppante du Christ même ses ennemis à qui elle offre généreusement le vrai remède aux maux du monde.

L'oubli de Dieu cause des malheurs de la société.

Pour quiconque scrute attentivement d'un oeil averti le problème complexe des conditions actuelles du monde, il est facile de se convaincre que la première cause de tout le mal dont l'humanité est affligée en ce moment est la plus grave des fautes "l'oubli de Dieu l'Abandon et même l'abandon de l'ordre voulu par le Créateur". Sachez et comprenez quel mal c'est pour vous d'avoir abandonné le Seigneur votre Dieu !

(Mé. II 19) Le monde où le concept se trouve dans le retour à l'ordre établi selon la parole de l'immortel Léon XIII "Si la Société veut être guérie elle ne le peut que par le retour à la vie chrétienne et aux institutions chrétiennes"

En effet c'est un fait indiscutable que de vastes multitudes d'êtres humains vivent dans l'ignorance et l'indifférence ou même l'opposition à l'ordre établi dans la société chrétienne le seul capable de conduire l'humanité à ses immortelles destinées. Ils ne remarquent pas que tout autre ordre de choses tendant à renverser le plan voulu de Dieu peu importe la sincérité ou la bonne intention des protagonistes en cause est par le fait même une usurpation ou une débauche aux yeux du Créateur et qui doit avoir comme conséquence inévitable de graves malheurs. Toute plante que nous pourrons n'a pas plantée sera déracinée (S Matt XI 13). Si donc nous voulions parer à d'autres maux plus terribles que ceux dont nous sommes affligés en ce moment nous devons exercer une grande vigilance. Nous n'hésitons pas à sonner la note d'une solennelle mise en garde contre ces prophéties d'un ordre social nouveau dont les principes ne sont ni plus ni moins qu'un renversement essentiel de l'ordre chrétien établi dans le monde le seul capable d'en maintenir la stabilité. Il Nous faut même aller plus loin jugeant les vrais principes et condamner ceux qui sont enracinés d'erreur. Forts de l'autorité de l'Eglise par le saint Esprit qui parle par la bouche du Vicaire du Christ et nous par des sentiments d'un optimisme chrétien Nous avons l'assurance que l'humanité peut guérir des maux dont elle souffre à l'âme de la vie chrétienne et aux institutions chrétiennes sans renoncer à aucune triste qu'ils n'ont réussi à tout restaurer selon les données de l'ordre chrétien dans le monde. De ce chef les nations combattant les hérétiques devront dans un effort sincère et persévérant retourner à la pratique des belles vertus chrétiennes de justice, équité et charité. Toute action sociale qui veut se tenir aucun compte de ces vertus est futile stérile et vaine au plus lamentable échec.

Droit et devoir de l'Eglise de parler

Mais si Nous faisons tout d'abord répondre à l'objection de ceux qui soutiennent que l'Eglise n'a rien à voir dans les questions sociales économiques ou politico-religieuses. D'un autre côté Nous ne pouvons pas ne pas noter le fait que,

comme d'ailleurs dans toutes les crises précédentes de l'histoire le monde aux abois et surtout la Russie tournée par un instinet aiguë vers l'Eglise comme le port de la vérité et du salut.

Malheureusement il n'en trouve encore pour soutenir qu'il n'entre pas dans la sphère de la mission de l'Eglise de prononcer sur les questions sociales et économiques. Nous devons à la vérité de proclamer ici que non-seulement c'est son droit mais encore un grave et solennel devoir d'élever la voix chaque fois que ces questions touchent la loi morale. La question des droits humains et divins qui est au fond des problèmes à l'ordre du jour est avant tout une question morale. En effet puisque cette question implique le bien-être évident qu'elle donner l'ordre purement économique.

Pie XI dans son Encyclique "Quadragesimo anno" établit sur d'invincibles bases la question de la défense des droits de l'Eglise en la matière. "Nous devons rappeler tout d'abord le principe déjà mis en pleine lumière par Leon XIII que nous avons le droit et le devoir de nous prononcer avec une souveraine autorité sur ces problèmes sociaux et économiques. A aucun prix l'Eglise ne peut abdiquer la charge que Dieu lui a confiée et qui lui fait une loi d'intervenir non certes dans le domaine technique à l'égard duquel elle est dépourvue de moyens appropriés et de compétence mais en effet le dépôt de la vérité qui Nous est confié d'en Haut et la très grave obligation qui Nous incombe de promulguer d'interpréter et de prêcher en dépit de tout la loi morale, soumettant également à Notre suprême autorité l'ordre social et économique."

Bien peu nombreux sont ceux qui, dans l'attention soignante qu'ils donnent aux problèmes du monde et l'étude des moyens en action pour les résoudre oseraient contredire qu'à la racine de la crise économique se trouve une crise morale c'est-à-dire le défaut absolu de sens moral qui atteint et afflige toutes les classes de la société. Quand donc l'Eglise parle sur des questions sociales économiques, ou qui y ont trait elle n'intervient pas dans des affaires qui appartiennent proprement à l'Etat mais elle proclame et définit des principes de morale. Aux riches et aux pauvres, aux humbles comme aux puissants du monde elle dit "Prîtes une oreille attentive à l'Evangile du Christ et adhérez aux principes qui seuls constituent la base de toute société solide et durable."

Rerum Novarum et Quadragesimo Anno

Le droit et le devoir de l'Eglise de parler étaut mis en évidence. Nous reverrons Ihesu qu'il nous parle dans un langage exempt d'incertitude et avec une sagesse qui est plus qu'humaine. Il y a quarante trois ans Léon XIII quida par l'Esprit Saint mis le doigt sur les larmes du monde industriel et rappela : idéal chrétien qui doit préside aux relations du Capital et du Travail. C'est manifestement seulement que la portée des directives chrétiennes dans son Encyclique *Rerum Novarum* apparaît dans tout son jour. Le même divin esprit a guidé notre bien aimé Pape XI glorieusement regnant dans ses enseignements en matière sociale. Ihesu son Ecclésie élue Quadragesima Anno il renoue en actualité les principes énoncés par Léon XIII dans la solution de certaines questions douteuses qui ont surgi depuis appliquer l'enseignement social de Léon XIII aux divers problèmes du monde moderne et combat tous les genres d'erreurs qui ont cours de nos jours.

Depuis le Diluge il serait difficile de trouver une crise matérielle et spirituelle aussi profonde aussi universelle que celle que nous traversons maintenant. L'antéchrist Christomphale sous un ordre social qui ne méprise pas moins les lois de la nature que celles de Dieu l'Quad Anno. Sa Baudetie flagelle le vice capital de l'avance de l'ambition effrénée : la soif criminelle de l'or et la longue liste de peccates qu'elle traîne à sa suite cotonne étant à la racine de tous les maux. C'est ce qui est la cause de l'énorme accumulation des richesses, créant par le fait même la concentration du pouvoir économique et politique et une soif effrénée de domination au point que même l'Etat qui devrait gouverner de haut comme souverain et suprême arbitre en toute impartialité et dans le seul intérêt du bon commun et de la justice rel tombe au rang d'esclave et devient le docile instrument de toutes les passions et de toutes les ambitions de l'antéchrist. (Quad Anno) Où ce qui est encore bien pire : est la ruine des autres. Notre Saint Père dit qu'aujourd'hui "les conditions de la vie économique et sociale sont telles qu'un nombre très considérable d'hommes y trouvent les plus grandes difficultés pour opter l'heureuse sécurité nécessaire à leur salut éternel."

L'ordre chrétien du monde

La base du mouvement social est la philosophie de la vie.

c'est-à-dire une manière spéciale d'apprécier la valeur de l'homme, ses origines, le but de sa vie sa destinée, ses droits, ses devoirs, ses relations avec Dieu et ses concitoyens. Si cette philosophie s'appuie sur un faux principe tout l'ordre social qui repose sur une telle base doit nécessairement aboutir tôt ou tard à un désastre si son principe est vrai des bienfaits sans nombre en manifestent l'éblouissement et finalement, dans le cas où entre l'alliance du vrai et du faux il faut s'attendre logiquement à voir surgir comme conséquence la confusion du bien et du mal. Il est malheureusement vrai qu'un bon nombre d'Etats modernes ont à la base de leur structure les faux principes de l'individualisme matérialiste. Le souci qui prime tout chez eux c'est la possession et la jouissance des biens matériels et les plaisirs de la terre mais non les droits et la dignité de l'homme dans ses rapports avec Dieu et la famille humaine. Le devoir de promouvoir en premier lieu le bien commun du peuple est mis en oubli tandis qu'on glorifie sans réserve l'ambition effrénée qui mène au succès individuel. Bref la cause des malheurs qui affligent le monde est que plusieurs Etats modernes conçoivent la société humaine à un point de vue qui s'éloigne ou s'écarte tout à fait de la philosophie chrétienne.

Afin d'accentuer comme il convient ce point important de doctrine Sa Sainteté Pie XI résume en ces termes les fondements de la Philosophie sociale chrétienne "Selon la doctrine chrétienne l'homme sociable par nature est placé sur la terre pour passer sa vie en société, et sous une autorité ordonnée par Dieu, pour lui permettre d'atteindre le développement et la pleine floraison de toutes ses facultés de louer et de glorifier son Créateur et de parvenir au bonheur temporel et éternel par l'accomplissement fidèle des devoirs de son état."

Abus du Capitalisme

De ce qui précède il ressort en toute évidence pourquoi l'Eglise condamne et réprouve les abus du capitalisme matérialiste basé sur les principes de l'industrie moderne avec ses conséquences logiques le chômage et la misère des masses en regard des fortunes colossales du petit nombre. Ces calamités sont tellement à l'ordre du jour que nous sommes dorénavant d'en faire ici le relevé. Qu'il nous suffise de dire que le capitalisme matérialiste est si peu chrétien dans sa philosophie et les déductions qui en découlent qu'il doit nécessairement

céder le pas à un ordre social reconstruit sur les bases des principes chrétiens.

La réaction de l'individualisme poussé à l'extrême a conduit aux pires exactions du communisme. La condamnation sans réserve du communisme par l'Eglise demeure dans toute sa vigueur. De nos jours, exemple classique de la Russie nous renseigne sur les maux qui peuvent résulter d'une fausse philosophie sociale quand on veut en appliquer rigoureusement les principes. Le communisme est l'ennemi déclaré de Dieu et de toute religion naturelle et surnaturelle. C'est la plus grave menace en regard de la société moderne. Il est bon de rappeler à propos que les prières après la messe, en conformité du désir du Saint-Père, sont offertes pour le salut de la Russie.

Socialisme

"Comme si le socialisme fut pris de frayeur par suite de ses propres principes et des conséquences qu'en tirent les communistes" (Quad. Anno) certains groupes de socialistes, tout en retenant le nom ont mis de côté quelques principes du socialisme par exemple le recours à la force physique et l'abolition complète de la propriété privée. Puis d'autres, alors qu'ils retiennent dans leur programme certaines formules à base de socialisme évitent le nom ou le débavouent pour des raisons de tactique. Et alors que toute forme de socialisme maintient "le principe qui lui est particulier c'est-à-dire l'opposition à la foi chrétienne" (Quad. Anno), certaines ramifications modernes promettent la tolérance de toute religion d'autres, tout en condamnant le droit de la propriété privée en théorie ne se font pas scrupule de pécher contre la logique par une concession à l'opinion publique. Pour ce qui concerne ces diverses formes de socialismes, les catholiques voudraient se laisser guider par les paroles de Pie XI "Qu'on le considère soit comme doctrine, soit comme fait historique, soit comme action, le socialisme n'il demeure vraiment socialisme même après avoir concedé à la vérité et à la justice ce que Nous venons de dire, ne peut pas se concilier avec les principes de l'Eglise catholique car sa conception de la société est on ne peut plus contraire à la vérité chrétienne" (Quad. Anno). On ne assurera donc sur de semblables fondations édifier un Etat chrétien, ni y établir l'ordre chrétien du monde. La Hierarchy du Canada a publié tout récemment une lettre col-

lective "pour mettre les catholiques de ce pays sur leurs gardes". Il est rare de trouver des systèmes ou des partis, en quête de la confiance du public qui se présentent sous le déguisement de l'erreur complète. Ainsi souvent l'erreur se mêle tellement à la vérité qu'il est facile à ceux qui ne sont pas avertis de se laisser tromper. Il faut beaucoup de patience une étude attentive et une parole pleine de calme pour découvrir le meilleur moyen de s'affranchir des maux dont souffre le monde en autant qu'ils affectent nos propres institutions, notre propre province et notre pays.

Etude des problèmes d'économie sociale

Il n'y a absolument rien à gagner si nous, en tant que citoyens catholiques nous nous contentons de constater le mal. Nous devons dans la plus grande mesure de nos talents, non seulement tenir la clef des principes fondamentaux du droit social chrétien, mais encore les appliquer chacun dans la sphère, si limitée soit-elle de son influence. Peut-être a-t-on trouvé-t-il parmi ceux qui ne partagent pas nos croyances pour contester l'attitude de l'Eglise dans son ensemble mais ceux qui ont l'esprit ouvert hommes et femmes bien pensants et avertis, ne peuvent qu'être favorablement impressionnés par l'enseignement de l'Eglise sur les différentes questions qui intéressent le bien-être de la société. Pie XI a dit : "Utilisez de toutes les ressources en votre pouvoir par l'intermédiaire de la parole ou de la presse pour jeter la lumière dans l'esprit des hommes et orienter leur cœur vers les exigences de la droite raison, et même les amener à la loi du Christ". Cette recommandation du Saint Père devrait avoir pour nous la valeur d'un ordre. Ainsi que nos efforts en ce sens soient pleinement effectifs, nos prêtres et des groupes d'élite parmi les laïques devraient se regrouper avec le plus grand soin sur le plan de restauration sociale élaboré par Notre Saint-Père le Pape dont la voix est celle du Vicaire du Christ sur la terre. Dans ses vues providentielles et avec une sagesse surhumaine il a indiqué, dans un programme défini, le vrai chemin de l'ordre social chrétien (Comité des Evêques des E. U.). En conséquence la première attention de celle qui a usurpée est d'étudier à fond les deux immortelles encycliques, de Léon XIII et de Pie XI.

Une fois que nous nous serons soigneusement assimilé la doctrine contenue dans ces deux graves documents et que

nous en aurons aussi la portée pour le monde, si nous restons à reviver en nous le rôle des vrais apôtres, qui se font un devoir strict de la répandre à profusion "par la prédication et par la presse" "par tous les moyens en notre pouvoir" (Pie XI). En conséquence. Nous recommandons instamment la formation de cercles d'étude partout où la chose est possible. Nous insistons pour qu'un enseignement approprié soit donné aux fidèles sous forme de sermons ou de conférences, à des réunions locales de façon que tous puissent acquérir une connaissance exacte de l'ordre social chrétien, des notions mêmes du capital, de la propriété privée du profit raisonnable, des fonctions de l'Etat chrétien, de ses origines, de la source de son pouvoir, de ses devoirs réduits à leurs justes limites.

Pasteurs et direction

Le devoir de la direction incombe de droit aux pasteurs d'âmes. Leur premier soin est donc d'étudier scrupuleusement les questions sociales et de se renseigner dans le détail sur le programme d'action sociale de l'Eglise. Ils doivent enseigner et exercer leur influence sur le peuple cette influence toutefois sera indépendante tout à fait en dehors et au-dessus de toute faction politique. Et de peur que quelques-uns n'hésitent à assumer une telle entreprise par crainte qu'on puisse contester leur droit et leur devoir sous ce rapport. Nous soutiens les paroles du Pape Benoît XV à l'Évêque de Pergame: "Quiconque membre du clergé s'imagine qu'une telle activité est en dehors du ministère sacerdotal dans le domaine où évolue la sphère politique C'est précisément dans cette sphère que le salut des âmes est en danger. C'est donc Notre désir que les prêtres considèrent comme une de leurs obligations de se dépasser autant que possible à la théorie et à la pratique de l'action sociale par l'étude l'observation et le travail et qu'ils prêtent leur concours de toute façon à ceux qui dans cette sphère exercent une salutaire influence pour le bien des catholiques."

Apostolat Laïque

Après avoir prié Notre bien-aussi clergé de donner la pleine mesure de son rôle pour le salut des âmes et l'honneur de notre Mère la sainte Eglise. Nous déurons lui adjonction le concours loyal de l'élite de Nos fils spirituels parmi les laïques. Les laïques catholiques doivent assumer la part qui leur est

essentiellement dévolue dans la tâche d'atteindre ces vastes masses du public que des apôtres laiques peuvent plus facilement atteindre avec des âmes brillantes de zèle pour le Christ et l'extension de son rogne sur la terre. Le programme de ces apôtres laiques est tout entier contenu dans les paroles du Saint-Père : "la fondation, l'extension et la permanence du royaume de Dieu dans l'âme humaine la famille la société et toute son étendue dans tous les champs divers de l'activité humaine avec l'aide de la grâce de Dieu". L'apôtre laïque rivalisera du zèle le plus ardent pour "rétablir Jésus-Christ à la place qui lui revient à l'école dans la famille et la société en général pour lutter contre la situation anti-chrétienne par tous les moyens justes et légitimes pour rétablir le principe de l'autorité humaine comme représentant l'autorité de Dieu pour repêcher les graves désordres de la société moderne pour prendre un intérêt tout particulier aux masses, en vue de leur灌iquer les principes de la religion, d'éclairer les consciences et d'alléger le fardeau de leurs peines pour préparer une classe dirigeante capable de sanctification et vertueuse enfin dans un véritable esprit catholique et par la force admirable du bon exemple pour défendre les droits de Dieu en toute occasion et les droits aux biens sacrés de l'Eglise". Le grand apôtre St. Paul mentionne dans ses épîtres la coopération que lui donneront des fidèles laiques de l'un et l'autre sexe. Dans son épître aux Philippiens il fait allusion "aux femmes qui ont travaillé avec moi dans l'établissement de l'Evangile et à Clément et les autres qui m'ont aidé dont les noms sont inscrits dans le livre de vie" (Phil. IV, 3).

Y a-t-il quelqu'un parmi nous qui ne frémisse de bonheur à la pensée de la source de bonheur qui pourrait résulter pour l'Eglise et le pays par suite de l'action concertée d'un grand nombre de ces apôtres laiques, siels bien informés et irréprochables dans le domaine de l'œuvre apostolique dont Nous venons d'énoncer le programme ? Quelle puissance pour le triomphe du bien seraient ces phalanges de chrétiens combles avec la ferme détermination d'aider à la restauration de l'ordre chrétien dans le monde en l'arrachant du chaos où nous sommes plongés ! Nous sommes en possession des vrais principes, et dans toute leur intégrité. A nous d'y joindre en outre l'optimisme chrétien qui se seul assure de la victoire parce que Dieu et ses incommenables cohortes célestes combattent à nos côtés pour recoloniser le monde au Christ et le replacer

sur le trône qui lui appartient en tant que Roi des Rois et Seigneur des Seigneurs. "Cette victoire qui triomphe du monde, c'est notre foi" (I Joan V 4). Il faudrait nous reporter bien des années en arrière pour relever un si pressant besoin et une si rigoureuse opportunité de proclamer au monde l'ideal sauveur de l'ordre dans la société chrétienne. Faisant Nôtres les paroles des Saints Livres (I Mach II, 27), Nous conjurons "quiconque est sèle pour la loi, et veut demeurer ferme dans l'alliance" de consacrer la fleur de sa pensée et toute son énergie au succès de cette grande cause.

Presse Catholique

Nous ne saurions clore cette pastorale sans exprimer Notre vive gratitude à la presse catholique et tout particulièrement à celle de Notre province. Semaine par semaine notre presse a exercé son important apostolat de la parole écrite. La presse catholique a défendu l'Eglise avec une noble vaillance telle a combattu l'erreur en disséminant le vrai point de vue catholique sur l'enseignement de l'économie sociale. Nous ne pouvons mettre trop d'insistance en répétant ici que le plein rendement de nos journaux si bien rédigés ne pourra être atteint aussi longtemps que le journal catholique ne pénétrera pas dans chacun de nos foyers chrétiens, et Nous faisons des vœux ardents pour que le bon Dieu hâte le jour où cet espoir sera devenu une réalité. A ce propos, il Nous plaît de rappeler les paroles de Pie X: "Toutes vos bonnes œuvres, tous vos efforts seraient anéantis, si vous ne saviez pas comment manier en même temps l'arme défensive et offensive de la presse catholique loyale et semeuse de vérité."

Extreme Importance de la Prière

Enfin, Nos coeurs Nous reportent à la récente allocution du Saint Père, à l'occasion de la fête de Noël. "Tous ceux qui appellent le bien-être, la paix et la concorde dans le monde et le bien général de toute la grande famille chrétienne, à tous ceux-là voici Notre message. Ils doivent premièrement prier, deuxièmement prier, et troisièmement, continuer de prier. Nous les invitons à prier et à persévérer dans la prière." Le grand Apôtre Paul, homme d'action infatigable, s'il en fut, le comprenait bien. "C'est moi qui ai planté, c'est Apollon qui a arrosé, mais c'est Dieu qui a donné l'accroissement" (I Cor III, 6). Certes, nous devons être actifs puisque tout dépend

de notre activité mais notre labeur doit fructifier dans la prière puisque tout dépend de la prière. Prier, c'est associer Dieu à sa propre vie, c'est rajeunir son âme dans la conversion avec le ciel, c'est revêtir les armes de Dieu, selon la parole expressive de S. Paul (Ephe. VI, 11). Nous devrions chaque jour épancher nos coeurs dans une humble supplication pour nos besoins personnels et ceux de nos familles, pour les besoins de l'Eglise et ceux de la nation, de notre province et de notre entourage immédiat. C'est maintenant plus que jamais que nous devrions prêter une oreille attentive à la touchante invitation du Christ "Venez à moi, vous tous qui êtes fatigués et qui êtes chargés et je vous soulagerai" (Matth. XI, 28).

Notre Consécration à Marie, Mère de Dieu

En terminant, Nous voulons vous rappeler que notre province ecclésiastique a été consacrée d'une manière toute spéciale à la Mère de Dieu, sous le titre de "Reine du Très Saint Rosaire". Nous vous demandons, en conséquence, de reposer une absolue confiance en son aimable intercession. Que cette confiance soit tout à fait celle de l'enfant. Suivez l'exemple du grand S. Bernard, qui a formulé ainsi les accents de sa prière "Souvenez-vous, ô très douce Vierge Marie qu'on n'a jamais entendu dire qu'aucun de ceux qui ont eu recours à votre protection imploré votre assistance et demandé vos suffrages ait été abandonné". Nous vous recommandons de réciter le Rosaire en commun dans vos familles durant le saint temps du Carême, de consacrer vos enfants à la Reine Immaculée du ciel et de ne manquer aucune occasion de répandre la dévotion à celle que nous saluons comme "notre vie notre douceur et notre espérance". Ayez recours à elle dans vos nécessités, vos besoins et vos épreuves, et soyez assurés qu'elle entendra favorablement vos requêtes. Soyez convaincus que la chaîne qui la relie à Notre-Seigneur Jésus-Christ sur la terre et au ciel nous rattache aussi à elle. Nous pouvons donc placer toute notre confiance en Jésus par Marie pour le temps et pour l'éternité.

Que la bénédiction du Dieu Tout-Puissant, Père, Fils et Saint-Esprit, descende sur vous et y demeure à jamais. Ainsi soit-il.

Donné à Régina, en la fête de la Purification de Notre Dame,
le deuxième jour de février, l'an de Notre-Seigneur mil neuf
cent trente-quatre.

JAMES-CHARLES,
Archevêque de Régina.

JOSEPH-HENRI.
Évêque de Prince Albert

LOUIS-LOSEPH-ARTHUR,
Évêque de Gravelbourg

SEVERIN O.S.B.,
*Abbé-Ordinaire de l'Abbaye
St. Pierre de Muenster*

Par mandement des Ordinaires
de la Province Ecclésiastique de Régina.

J. E. CASHILL,
Chancelier de l'Archidiocèse de Régina.

(No. 56)

PROMULGATION
DE L'INTERDICTION DE L'ANNÉE JUBILAIRE
DANS L'ARCHIDIOCÈSE DE RÉGINA

Au Clergé, aux Religieuses, aux Fidèles du Diocèse de Régina

Nos Très Chers Frères :

C'est avec bonheur que je vous communique la Constitution Apostolique *Quod Superiore Anno* du 2 avril, 1934, qui étend au monde catholique tout entier les priviléges et les faveurs accordées exclusivement aux pèlerins de Rome pendant le Jubilé Extraordinaire de la Rédemption. D'accord avec les désirs du Saint Père, je publie par les présentes les directions spéciales à suivre dans Notre diocèse.

1 Extension du Jubilé

Les fruits de les grâces et les indulgences de l'Année Jubilaire peuvent être gagnés par tous les fidèles, même par ceux qui les ont gagnées l'an passé. L'extension des priviléges du Jubilé durera dans ce diocèse comme dans le monde entier jusqu'à minuit du 28 avril, 1935.

2—Combien De Fois On Peut Gagner Le Jubilé

Chaque fidèle peut gagner l'indulgence du Jubilé, soit pour lui-même, soit en faveur des défunts, autant de fois qu'il accomplit les œuvres prescrites. Toutefois, aucune œuvre ne compte pour un second jubilé avant qu'on n'ait achevé toutes les œuvres exigées pour le premier.

3—Œuvres Prescrites Remarques Générales

(1) La première condition est le désir sincère de gagner l'indulgence du Jubilé. De plus, on doit accomplir exactement les diverses œuvres prescrites (canon 925 §2).

(2) Ces œuvres sont confession, communion, visites, prières.

(3) Il n'y a pas d'ordre imposé dans l'accomplissement des diverses œuvres. Il faut seulement être en état de grâce (au moins par un acte de contrition parfaite) au moment où on accomplit la dernière. Si toutefois, on avait commis une faute

grave après la confession, il faudrait évidemment se confesser de nouveau avant de faire la communion prescrite. (Monita XIV)

(4) L'indulgence est acquise à celui qui, après la confession et la communion, est empêché par la maladie de faire les visites.

4—Confession

Elle doit être faite spécialement en vue du jubilé, distincte de la confession annuelle de précepte, elle doit être valide, i.e. être une bonne confession. Même ceux qui n'ont pas de péché mortel sur la conscience n'en sont pas dispensés. Les personnes qui se confessent deux fois par mois gagnent toutes les indulgences requérant la confession, *sau* l'indulgence du jubilé (c. 931 §3). Si elles appliquent une de leurs confessions au gain du jubilé, elles ne gagnent pas cette quinzaine; les autres indulgences exigeant la confession, à moins de les obtenir par la communion quotidienne ou à peu près quotidienne (c. 931 §3). Quant aux personnes qui s'approchent plus souvent du sacrement de pénitence, par exemple toutes les semaines, il faut et il suffit qu'elles fassent une de leurs confessions avec l'intention de gagner le jubilé.

5—Communion

La communion pascale de précepte ne peut servir à gagner le jubilé, mais tout autre communion même reçue en viaticque. On ne peut communier ce précepte de la communion si ce n'est pour les malades dans l'impossibilité absolue de communier.

6. Visites d'Églises

Pour les fidèles de la Ville de Regina, les 12 visites doivent être faites, 3 dans chacune des églises suivantes:

(1) à la Cathédrale,

(2) à l'église paroissiale de chacun,

(3) à deux des églises suivantes, excepté bien entendu l'église paroissiale Sainte-Marie, Sacré-Coeur, Petite Fleur, Saint-Antoine, Saint-Étienne.

Dans les autres paroisses du diocèse, les 12 visites se font à l'église paroissiale ou à la chapelle de mission si le Saint-Sacrement y est présent. Toutefois, la Constitution permet aux fidèles de gagner le jubilé hors de leurs paroisses ou de leur diocèse, mais en se conformant aux dispositions

prises pour le lieu où ils se trouvent. Ainsi un fidèle résidant en dehors de Régina, désirant gagner le jubilé à Régina, doit faire 3 visites à la Cathédrale et 3 à des églises mentionnées ci-dessus. Un fidèle de Régina peut gagner en campagne le jubilé en faisant 12 visites à l'église de la localité. Les visites peuvent se faire le même jour ou à des jours différents. Dès qu'on est sorti d'un sanctuaire, on peut y rentrer pour une seconde visite, puis pour une troisième. L'assistance à la messe d'obligation ne peut compter comme visite.

7 Prières

Les fidèles réciteront devant l'autel du Saint Sacrement 5 Pater, Ave, Gloria et 1 autre Pater, Ave, Gloria aux intentions du Souverain Pontife. Ces intentions sont la liberté de l'Eglise, la paix, la concorde, la vraie prospérité des peuples, les progrès des missions la réunion des dissidents à l'unité catholique, la réparation des outrages adressés à la divine Majesté par les "sans-Dieu" et la conversion de ces malheureux.

Ensuite, on récitera devant le crucifix, 3 fois le Credo et 1 fois la petite prière "Nous vous adorons, ô Jésus, et nous vous bénissons, parce que vous avez racheté le monde par votre sainte croix" ou une autre formule analogue.

Puis devant une statue ou une image de la sainte Vierge, dont on se rappellera les douleurs, on dira 7 fois la Salutation Angélique, en y ajoutant 1 fois

Marie, ô Mère de douleur,

Daignez imprimer dans mon cœur

Les blessures du Sauveur

ou une autre courte prière du même genre.

Enfin on récitera encore le Credo devant l'autel du Saint Sacrement. Si l'on trouvait au même autel le Saint Sacrement, le crucifix, la statue ou une image de la sainte Vierge, il ne serait pas nécessaire de se déplacer plusieurs fois à l'intérieur de l'église.

Comme ces prières sont nombreuses, nous suggérons que l'on fasse imprimer des feuilles ou des cartes que l'on pourra distribuer ou afficher aux portes des églises pour rappeler à la mémoire des fidèles quelles sont ces prières et comment s'en acquitter.

En vous exhortant tous à vous prévaloir des ces priviléges et de ces précieuses faveurs, et en demandant à Dieu de vous bénir, je vous prie de me croire

Votre très dévoué Pasteur en Notre Seigneur,

† JACQUES-CHARLES,
Archevêque de Régina.

No. 62

JAMES CHARLES
par la grâce de Dieu et la faveur du Siège Apostolique
ARCHEVEQUE DE REGINA ET
ARCHEVEQUE-ELU DE TORONTO

*Au Clergé Séculier et Régulier,
Aux Communautés Religieuses,
Aux Fidèles de l'Archidiocèse,*

BANTE ET BIENBÉDITION DANS LE SEIGNEUR.

Prêtres vénérés et tendrement aimés dans le Christ Jésus.

Vraiment les dessaisins de la Divine Providence sont insoudiables'. Il y a cinq ans, la voix de Dieu parla par son Vicaire sur la terre et confia à Notre garde le gouvernement ecclésiastique du Clergé et des Fidèles de l'Archidiocèse de Regina. Cette même voix auguste a parlé encore une fois, Nous enjoignant à Nous, le deuxième Archevêque de Regina, de commencer Notre service comme Pasteur spirituel de l'important Siège Métropolitain de Toronto, et briaant ainsi le bien qui nous a unis ensemble depuis le 21 mai, 1930, alors que Nous prenions possession de ce Siège. C'est le cœur broyé à la pensée de Notre immanente séparation, fils tendrement aimés et enfants spirituels dans le Christ Jésus, que Nous vous écrivons ces dernières paroles de conseil et d'affection fraternelle, avant de vous dire adieu et d'entreprendre Notre tâche dans une nouvelle sphère d'action.

Dieu est témoin, fils bien aimés, combien, pendant les années que Nous avons passées parmi vous, "vous Nous étiez devenus chers par la miséricorde de Jésus Christ" et comme Notre vif désir était "de dépenser et de Nous dépenser Nous-même tout entier pour vos âmes." Il Nous semblait que la tâche de Notre vie se trouvait dans ce champ difficile mais consolant de la grande vigne de l'Eglise et Dieu sait bien que Nous n'avions pas d'autre ambition ni d'autre désir que de travailler avec vous et pour vous jusqu'à la fin de Notre vie mortelle. Avec la grâce de Dieu pour guide et par l'aimante intercession de Sa sainte Mère c'était Notre cher espoir de construire, sur les fondements posés par Notre prédécesseur,

un diocèse tout débordant de surnaturelles énergies et fréquent en œuvres de toutes sortes. Mais Dieu en a disposé autrement et maintenant l'expression de sa sainte et adorable volonté à Notre regard. Nous imposse le devoir sacré d'obéir à son divin appel. Bien que les biens qui nous entourent en nombre soient désormais brisés et que la distance nous sépare les uns des autres. Nous avons confiance que nous regagnerons toujours une par un nouveau affectus un amour spirituel et le doux rébourse de la matrice pénitente. C'est bien que dans des circonstances ordinaires nous pouvons être unis par des liens d'affection forte et nombreux reprenant ce lien d'amour plus étroit qui groupait les compagnons d'une commune nef France nous est peut-être manqué si les circonstances d'une prochaine prolongée avec son cortège de paix et de misères pour un si grand nombre de fidèles de cette partie tant il avait servi à engranger l'affection plus profondément dans Notre cœur et ne nous avaient encouragés à nous adresses à Nous avec une confiance toujours croissante et une dévotion fière aux biens nombreux de l'unité et de l'union réglement. Ainsi Notre séparation de vous tous en devient elle plus pénible et les remords que vous Nous avez envoyés depuis Notre nomination au siège de Toulon ne laissent pas planer aucun doute sur vos sentiments de profond regret à la rupture des liens de paternité qui Nous ont jusqu'à aujourd'hui servis. Nous les affecterons dans le Christ.

Jetant un regard retrospectif sur les années de Notre épiscopat en Basse-Normandie. Nous pouvons renouvellement envers Dieu pour tout ce qu'elles contiennent. Où la miséricorde a abondé la grâce et la consolation ont abondé. En toute vertu Nous pouvons dire avec S. Paul. Bien plus Nous Nous glorifions même dans les tribulations sachant que la tribulation produis la constance la constance une vertu éprouvée et la vertu éprouvée l'espérance. Or l'espérance ne trompe point parce que amant de Dieu est reponde dans son cœur par l'Esprit Saint qui Nous a été donné. Rom 5. 5. Pour Notre douceur l'adversité n'a pas été un malheur sans corollaire. Dans les décrets d'une Providence tout véritable sage et attentif qui aime ceux qu'Elle châtie ses souffrances communes rendues méritantes par la charité ont censé l'œuvre du Pasteur du Clergé et du peuple par une ardeur de foi de prière et d'action grandement nécessaire au temps de l'adversité. Du pasteur pour ce Nous sommes venus parmi vous parlant sur Nos armes les

simples mais significatives paroles de S. Paul "Ambulate in dilectione marchez dans la charité" jusqu'à l'heure solennelle de Notre départ le Père Eternel a été montré généreux en faveurs spirituelles pour ses enfants pauvres de biens matériels et les œuvres spirituelles accomplies durant ces courtes années grâce aux efforts héroiques de Notre Clergé de Nos Communautés Réfugées et de Nos fidèles dans une magnanime coopération avec Nous, leur Pasteur et leur Chef, porteront Nous n'en doutons pas, de riches fruits dans les années à venir.

On Nous pardonnera donc si, par manque de souvenir et pour votre consolation Nous rappelons quelques-uns de nos efforts communs pour l'honneur et la gloire de l'Eglise et pour le bien spirituel des fidèles de ce diocèse qui Nous est maintenant si cher.

I

Après le changement définitif des conditions économiques mondiales et le problème spécial posé dès 1930 par les régions de ce diocèse frappées de sécheresse il n'est pas étonnant qu'une politique de grande économie et de suppression de dépenses ait été adoptée dès le commencement de Notre épiscopat. Bien que Nous vous ayons demandé de grands sacrifices. Nous sommes heureux de dire que vous avez répondu très courageusement et les résultats ont abondé en fruits de bénédiction. Les dépenses imposées par le lourd fardeau de dettes qui pèsait sur le diocèse ont été considérablement diminuées et l'administration matérielle de cette juridiction a été placée sur une base plus solide. Notre successeur aura encore une pesante charge à porter et il aura besoin pour continuer l'œuvre commencée, de votre collaboration de votre sympathie et de votre appui les plus complets. Nous avons confiance cependant qu'il n'éprouvera jamais la tristesse des premiers mois de Notre administration alors que des mesures qui ont pu paraître drastiques à plusieurs durent être prises pour adapter le diocèse aux nouvelles circonstances.

Les résultats ont démontré la sagesse des décisions d'alors. Nous débordons de joie de paix et de sûre tranquillité de conscience au souvenir de ces jours difficiles et à l'examen attentif des plans alors tracés pour améliorer la gestion matérielle du diocèse. Puisque des ajustements doivent constamment être faits pour répondre à des situations changeantes. Nous pensons que si c'était à recommencer Nous suivrions néanmoins la même ligne d'action, la même méthode.

de travail le même plan d'opération. Le succès de ce travail accompli sous des obstacles difficiles est dû à Dieu tout-puissant à l'aimante intercession de Notre Dame du Très Saint Rosaire et à l'ardente coopération du Clergé des Communautés Religieuses et des Fidèles en chacun des points proposés. Nous sommes heureux de rendre témoignage à votre esprit de grande générosité et de renoncement et Nous vous remercions cordialement au nom de l'Eglise. Nous devons un tribut de reconnaissance aux Evêques du Canada pour leur généreuse assistance ainsi qu'à une longue liste de bienfaiteurs dévoués dont les noms doivent rester inconnus mais dont les actions Nous en sommes assuré sont écrits en lettres d'or dans le Livre de Vie.

Ce n'est que de la plus élémentaire justice de dire qu'en grande partie le mérite de la reorganisation des finances revient aux travaux effectués à longue partie et infatigables de Monseigneur l'Abbé Joseph Everett Cahill D.Th. Notre dévot Chancelier et aux sages conseils du Très Reverend Monseigneur Anthony John Jansen P.D. Notre Vicaire Général loyal, prudent et expérimenté.

Non seulement les finances du diocèse ont été réorganisées pour répondre à des conditions nouvelles, mais un certain nombre d'églises indispensables pour la plupart temporaires ont été construites dans Notre juridiction.

En 1930, il n'y avait que trois églises dans la Cité de Régina tandis qu'à présent la Sainte Messe est offerte en dix localités différentes. Ici et là dans la prairie de petites églises ont été élevées pour satisfaire à des besoins criants tandis que plusieurs presbytères et salles paroissiales ont été édifiés ou ont subi d'importantes réparations. En général, un progrès matériel considérable s'est manifesté dans la partie nord est du diocèse qui n'a pas été atteinte par la sécheresse, mais la construction projetée de plusieurs autres chapelles doit être laissée à l'avenir.

Nous sommes heureux de remercier publiquement THE CATHOLIC CHURCH EXTENSION SOCIETY qui a si largement contribué à rendre possibles ces chapelles. Il va sans dire que cette grand société pour les missions en notre pays a été depuis sa fondation par l'Archevêque McEvay l'un de Nos illustres prédecesseurs sur le Siège de Toronto la source de bénédicitions indicibles pour l'Eglise de l'Ouest canadien.

Mais la véritable pierre de touche du succès dans les

œuvres religieuses rendue dans le progrès spirituel. La gloire réelle de chaque diocèse ne se trouve pas dans ses églises, quelque magnifique ou humble qu'elles soient mais dans les coeurs de ses fidèles puisque ils sont comme ils sont destinés à être les vrais temples du Saint Esprit de Dieu. Nous sommes content en verté de pouvoir affirmer que les belles traditions spirituelles que ce diocèse a conservées depuis son début par le saint archevêque Mousigneur Mathieu ont été continuellement encouragées et que rien n'a été négligé pour pousser autant que possible aux bras des de l'âme et pour éléver et éduquer par ce moyen une génération croyant Dieu et vivant d'une fine pure préciosité que la vie elle-même.

L'âne plan a été donné à la dévotion eucharistique par l'initiative des Congrès Eucharistiques la communion fréquente est graduellement pratiquée dans presque chaque paroisse et la dévotion à Marie sous le titre glorieux de Reine du Saint Rosaire est devenue la note distinctive de Notre troupeau. Nous n'oublierons jamais avec quelle profonde et sensible émotion Nous et Nos frères de l'Épiscopat de cette province nous vous transmettons à la Sainte Mère de notre Sauveur et nous faisons ce doigté bien pour toujours. En priant Notre relatie l'Patronne de Nous accompagnier de guider et de diriger l'œuvre nouvelle qui Nous est confiée par le Saint Sage le plus cher de Nos derniers voeux et de Nos affectueux conseils c'est qu'après la dévotion à Jésus dans son doux sacrement d'offrir vous cherchez la dévotion à la Mère de Dieu comme votre trésor le plus précieux.

Comme éléments de ce que Nous avons considéré un programme nécessaire pour l'extension du Royaume de Dieu dans ce diocèse Nous avons toujours essayé d'encourager avec ardeur les visitations diocésaines à la Prêtrise de promouvoir l'instruction religieuse la formation morale et le développement spirituel de nos chers enfants et d'organiser la jeunesse catholique du diocèse en une glorieuse croisade d'Action Catholique.

La fondation du Séminaire REGINA CLEM. sans aucun doute pour le diocèse a grandement contribué à l'extension de Notre Venu le plus cher de former du sein même de notre peuple aux œuvres nationales variées des petits nés de la gloire qui seraient la gloire de Jérusalem la Joie d'Israël et le bonheur de notre peuple. Notre cœur s'arabonde d'une joie extrême en voyant en ces quelques années tant d'enfants du diocèse entrer au Séminaire et ce Nous reste une grande

consolation d'avoir personnellement imposé les mains à plusieurs enfants de chez-nous et de les avoir revus de la subtile dignité du sauvetage de Jésus Christ. Nous sommes convaincus que le cœur la préparation et la formation des coeurs de jeunes levées sur le modèle du Grand Père constitueront la tâche principale de la charge pastorale. Ainsi n'est ce pas sans un violent choc au plus intime de Notre cœur que Nous laissons Notre Séminaire nouveau né. Il a été Notre cher foyer Notre principal rapprochement et Notre œuvre de spéciale production. Nous devons exprimer avec émotion Notre profonde gratitude et Notre affectueux remerciement aux Pères Franciscains qui par leur généreuse coopération Nous ont aidé à accomplir cette noble et très sainte entreprise de Notre Séminaire REGINA CLERI.

Le plus Nous adressons un adieu de reconnaissance au Séminaire des Pères Molots de Lébel où Nous avons passé plus d'une heure heureuse surtout à l'occasion des ordinations. L'affection et loyale bienvenue que Nous avons toujours reçue des Pères et des Frères et la joie de confier les pouvoirs sacerdotaux à des fils spirituels de Marie Immaculée sont à jamais enclavées dans Notre cœur comme des souvenirs sacrés.

Le Collège Campion que Nous considérons comme Notre Petit Séminaire a un droit permanent à Notre affection et à Notre gratitude. Leur esprit de sacrifice consacré au sublime idéal de l'éducation catholique dans leur sphère spéciale d'action leur courageuse et bienveillante coopération avec l'autorité épiscopale et le large discernement ont merité aux Pères Jésuites du Campion un éloge qui dépasse toute expression. Dieu bénisse et fasse prospérer le Collège Campion et son incomparable travail pour la jeunesse catholique de cette cité et de la Province.

L'autre œuvre très chère à Notre Coeur durant les courtes années de Notre séjour parmi vous fut de porter les agenouillés du troupeau du Christ. Nos petits enfants tendrement aimés. Maître fidèle de l'enseignement religieux dans cet archidiocèse dès le premier jour de Notre arrivée parmi vous. Nous avons insisté à temps et à contretemps sur la nécessité de l'instruction religieuse pour tous nos enfants qui par la grâce et le caractère du sacre Baptême sont héritiers de la foi et de la vie éternelle. L'elan donné à cette œuvre de Notre devoir pastoral a porté des fruits très abondants. Les résultats spirituels obtenus tant par les Religieuses et les Profes-

heure laïcs de Nos écoles catholiques que par le magnifique mouvement des Cours Religieux de Vacances ont été merveilleux tandis que l'examen annuel du docteur en matière religieuse a suscité un nouvel intérêt chez les prêtres les professeurs et les élèves. Personnellement Nous avons Nous aussi passé quelques-unes de Nos heures les plus douces et les plus heureuses à retrouver et à examiner les enfants préparés pour le grand sacrement de Confirmation soit dans les paroisses organisées soit dans les maisons dispersées du diocèse. Nous n'oublierons jamais ces moments bien remplis de grâce et de paix alors que Nous parlions familièrement aux petits enfants au cours de la Visite pastorale. Leur âme transparente pure comme le cristal et sans tache recevait les enseignements de l'Eglise et la sainte grâce de Dieu sans effort conscient et en leur présence Nous sentions plus que dans tout autre travail pastoral combien lourde est Notre responsabilité de représentant du Christ le grand auteur des âmes. Centre en ces jours admirable scène de l'Evangile se rétouvelait sous tous les traits alors que Nous rassemblions les petits enfants autour de Nous et que Nous rappelions les mots du Divin Maître : Laissez venir à moi les petits enfants et ne les empêchez pas car le royaume des cieux est pour ceux qui leur ressemblent."

En vous quittant bien aimés enfants Nous vous donnons l'assurance de Notre profonde affection. Nous vous bénissons de tout cœur et Nous espérons sincèrement que comme l'Enfant Jésus vous grandirez toujours en âge en sagesse et en grâce devant Dieu et devant les hommes. De plus comme d'autrefois vous de Notre profond amour pour vos âmes Nous voudrions rappeler à vos parents à vos professeurs et à vos gardiens que de la fidélité au devoir imposé par Dieu de former les enfants à la connaissance à la pratique et à l'aujour de la religion dépend pour une bonne part la croissance progressive de l'Eglise de Dieu en Saskatchewan.

Comme les enfants passent vite à l'état de jeunes garçons et de jeunes filles Nous désirons poursuivre ce que Nous avions commencé par la formation d'un mouvement de jeunesse appris La Croisade de la Jeunesse Catholique. Le Provincial de la Vice Province des Jésuites du Haut-Canada fut assez bon de libérer le Révérend Père Carlin S.J. afin d'organiser ce mouvement très important d'Action Catholique pour la Jeunesse Catholique. Nous comprenons les nombreuses difficultés du projet mais Nous avons cru et Nous

croisons encore nécessaire un tel mouvement et Nous en laissons le développement à Notre successeur!

Nous avons constaté que la jeunesse catholique masculine et féminine de Nos paroisses se rendent aux offices de leurs guides spirituels les prêtres de paroisse et assument l'avenir de l'Eglise depuis de la génération suivante. Il n'y a pas une personne ordinaire qui puisse fermer les yeux sur les dangers qui dans ce jeu de défense et de sacrifice accompagnent notre jeunesse catholique. Alors que notre sainte foi est toujours en détresse et nécessite rapidement de toutes parts la moralité chrétienne entre la partie à des exemples pauvres de vie morale et se naturel cherche à suppléer partout le naturel. La jeunesse est naturellement généreuse en théorisation et pratique. Ne seulement nos paroisses organisent comportement et effort, mais notre jeunesse catholique masculine et féminine en une armée d'apôtres lance sous son étendard la plus haute et la plus noble forme de A tout élaborer en fonction dans nos paroisses et nos missions et notre diocèse saint et battant au rythme de cette vie et de cette énergie spirituelles qui peuvent tout en faveur qui fortifie. En cela comme en tout le reste le Christ ne batit pas la maison : c'est en vain que travaillent ceux qui la bâtent.

Nous profitons immédiatement certaines autres œuvres comme la Fédération des Chantres Catholiques qui a accompli un très beau travail sous la direction de Notre frère Mgr André Général la Propagation de la Foi sous la conduite de M. l'Abbé Justin Heurtel la publication du Sainte Regne Quarterly grâce aux efforts intérieurs de Messieurs les Abbés Cabell D.Th et Gérard D.Th la fondation des Soeurs du Precieux Sang et de Notre Dame aussi bien que celles de plusieurs d'autres formes de l'Action Catholique avec lesquelles nous étions familiers mais Nous ne pouvons Nous étendre davantage. Nous avons accompli avec brûlure et d'imperfection à l'heure que Nous avions été très bien par le Saint Esprit et quel que soit le succès qui fut couronné nos efforts. Nous le devons à Dieu à la grâce et à l'intervention amicale de notre Mère la Sainte Vierge Marie à qui de nouveau Nous prions pour Notre immortelle dévotion à la croisification ultime du Christ et pour ses régulariser nos Soeurs des autres des divers institutus et à nos bons amis fidèles de toute nationalité jeunes et vieux riches et pauvres. Tous nous célébreront avec un effort émouvant ce dont le souvenir Nous fait verser des larmes de gratitude et adresser une prière érigée à Dieu.

II.

Bien-aimés frères laïcs,

En vous adressant un tendre et affectueux adieu Nous vous remercions pour l'esprit de loyauté de dévouement, d'amour filial que vous Nous avez toujours témoigné et pour le soutien que vous Nous avez donné dans l'accomplissement des œuvres difficiles de Notre charge pastorale. Une seule parole de conseil paternel avant Notre départ. Accueillez le Pasteur que la voix du Christ vous enverra prendre Notre place comme vous le feriez pour le représentant du Christ lui-même et surtout "conservez l'unité de l'esprit par le lien de la paix" (Eph 4 : 3). Rappelez-vous toujours les paroles de Saint Ignace évêque martyr du deuxième siècle "Nil sine episcopo, ne fatus men sans l'évêque". Aurun catholique digne de ce nom ne se soustraira à ce lien qui sauvegarde les vrais intérêts des âmes immortelles et l'extension du royaume de Dieu. Encouragez-vous par la parole et l'exemple d'encourager en vous et chez les autres, l'obéissance spontanée et aimante tant aux lois et à la doctrine de l'Eglise qu'à votre Evêque qui seul est le Maître et le législateur du diocèse; et par le même témoignage, soyez résolument loyaux au Siège de Pierre et au Vicaire du Christ sur la terre. L'unité l'harmonie et la loyauté liant les fidèles, le clergé et l'évêque aux pieds vénérables de l'autorité apostolique, le Saint Siège assureront un glorieux avenir à l'Eglise de Dieu dans ce diocèse. Puissez-vous toujours garder la trésor de la foi et l'esprit d'unité comme la prunelle de vos yeux et保管 cette foi et cette union des cœurs comme un précieux bien de famille être transmis à vos enfants et aux enfants de vos enfants, de génération en génération à jamais!

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Bien-aimés Concitoyens,

En prenant congé de Notre troupeau, Nous n'oublions pas les liens qui ont été formés avec vous, Nos concitoyens, en toute rencontre de la vie et sur le point de quitter la Saskatchewan. Nous Nous tournons vers vous avec des sentiments de gratitude de respect et d'affection. Nous ne pouvons manquer en cette heure sacrée d'adresser un mot de cordial merci à ceux au milieu desquels Nous avons vécu en toute sympathie et concorde civique qui, sans être Nos frères dans la foi, Nous sont cependant chers comme les fils d'un Père commun Dieu dont nous sommes tous les enfants.

Notre coeur déborde de gratitude au souvenir des belles manifestations de bonté, de générosité et de courtoisie de toutes les classes de citoyens de cette province. Nos relations sociales et officielles Nous ont mis en contact avec les magistrats locaux, les officiers civils de tout degré, les hommes de différentes professions des villes, villages et de la campagne, aussi bien qu'avec les hommes d'affaires et de commerce de toute la société et invariably ce ne fut que persistance courtoisie et respect même jusqu'à la révérence. Nous Nous rappelons avec joie, satisfaction et paix de l'âme le fait que dans tous Nos rapports avec le public en général, tout en maintenant résolument les principes de liberté religieuse qui Nous sont plus chers que la vie elle-même. Nous avons essayé de faire voir clairement que Nous désirions entretenir avec nos voisins des relations civiles et sociales inspirées par un parfait esprit d'amitié et d'harmonie. Nous avons toujours favorisé cet esprit de concorde et de charité qui devrait régner entre toutes les classes, et Nous comptons parmi nos plus chers amis plusieurs personnes qui n'appartiennent pas à notre foi, mais dont les coeurs sont d'or, les caractères charmants, élevés et nobles. Nous sommes fier de pouvoir dire, en quittant la Saskatchewan, que Nous aimions profondément le peuple de cette province si courageux au jour de l'adversité. Nous vous remercions pour votre esprit de fraternité pour le respect la déférence et l'amitié que vous Nous avez toujours témoignés. Puisse Dieu bénir, faire prospérer la province de Saskatchewan avec son peuple vigoureux et sincère?

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Aux Religieuses dévouées,

Notre coeur se répand en profonde gratitude pour toutes les bonnes religieuses qui dans les écoles, les hôpitaux, les pensionnats et les couvents aïdées généreusement et inconnues au monde, donnent leur religieux travail pour la plus grande gloire de Dieu et le bonheur de l'humanité. Il n'y a rien d'autant sublime dans tout le monde que l'abnégation et le profond annéantissement des religieuses des différentes communautés qui existent parmi nous. Nous n'avons pas de paroles pour remercier comme il convient ces grandes nobles et saintes âmes qui sans bruit et sans éclat s'immolent à Dieu par leur vie de pauvreté de chasteté et d'obéissance. Nous accordons une spéciale bénédiction aux communautés qui ont

et joyeusement entendu Notre appel en faveur des enfants d'un si grand nombre de districts missionnaires dispersés et aux Pères qui pour des raisons de leurs œuvres vocatives ont laissé leur couvent et donné toute énergie et gaieté de leur cœur à bruyer le psaume de l'or aux petits enfants et à fortifier le Christ dans leurs âmes innocentes. Dieu soit leur récompense!

Nous Nous tournons maintenant avec une affection spéciale vers les prêtres de ce diocèse qui ont chaque jour partagé avec Nous Nos peines Nos tristesses et Nos espérances. Quand Nous sommes venu à vous il y a moins de cinq ans Nous vous demandions non seulement la réverence et l'obéissance professe et générale le matin de votre ordination mais aussi votre amitié sincère telle celle amitié que Nous l'avons donnée dans une mesure générale et surabondante. Nous savons que Nous vous avons demandé de grande œuvres non toutes sans ardeur d'abord devant Nous même l'exemple et à l'occasion nous vous étiez levés comme une pluie d'eau de source vraiment paradoxaux pour finir la tâche qui se présentait à Nous durant ces années de tristesse de pauvreté et de maladie sans précédent.

Nous adressons un cordial salut aux différentes communautés du clergé régulier Franciscains Jésuites Oblats de Marie Immaculée Rédemptoristes Missionnaires de la Sainte Famille de Marie Prêtres de Sainte Marie qui Nous ont toujours édifiés par leur esprit de sacrifice et leur courageux dévouement au service et qui Nous ont toujours donné toutes les marques de confiance de respect et de haute estimation.

Avec une particulière gratitude et un amour de Pasteur Nous devons adorer au clergé diocésain qui est un à son Evêque par des liens spirituels et liens et pourtant si tendres que la grâce seule peut expliquer cette union intime du petit frère à son évêque et au pasteur de son âme. La vie de renoncement de dévouement au service dur et monotone dans les paroisses rurales et dans l'existence isolée des missionnaires dispersés sans repos de récompense terrestre que souvent pratiquement tous les prêtres de ce diocèse à sans coup provoquent Notre profonde admiration et augmentent Notre vénération pour le sublime office du serviteur missionnaire du Christ. Nous savons parfaitement bien les pénibles tentations que vous avez à parcourir souvent fatiguer seul et avec très peu de sympathie et d'encouragement humain. Dans Nos relations avec vous Notre désir et Notre but constant ne fut pas tant

de vous montrer la main de la discipline que le coeur d'un vrai père spirituel et d'un ami de tous et de chacun de vous. Jusqu'à quel point y avons-Nous réussi? Nous ne le savons pas, Dieu seul le sait. Notre coeur se répand pour vous en sincère affection pour la vie et en partant, Nous vous demandons un constant souvenir dans vos saintes messes et prières. Notre dernier conseil pour vous est que vous conserviez toujours le plus sublime idéal de l'état sacerdotal et que vous mettiez chaque jour en pratique les sages directions de l'Eglise pour votre vie spirituelle.

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Encore une fois, à tous et à chacun adieu! Notre prière d'adieu pour vous est celle qui fut tout près de Notre coeur depuis le jour de Notre consécration, que "vous nous conduisiez d'une manière digne de Dieu, lui plaisant en toutes choses," "que vous marchiez dans la charité à l'exemple du Christ qui nous a aimés". Ce saint voeu sur Nos lèvres pour vous prêtres, religieux et fidèles bien aimés de ce diocèse, Notre premier Siège, que Nous amerons toujours de l'amour de Notre jeunesse. Nous vous consacrons de nouveau avec tendresse à Marie, la Reine du Très Saint Rosaire et Nous vous donnons Notre dernière bénédiction solennelle. Que la bénédiction de Dieu, le Père, le Fils et le Saint-Esprit, par l'aimante intercession de Marie, notre Mère toujours glorieuse descende sur vous tous et demeure avec vous à jamais. Amen

Donné à Régina la veille de Notre départ pour
Notre mission comme archevêque de Toronto.
ce 18 jour de mars 1935.

+ JAMES CHARLES,
archevêque de Régina et
archevêque-élu de Toronto.

Par Mandement de Monseigneur l'Archevêque
J E. CAHILL, Ptre.,
Chanoine.

APPENDIX III.



GERMAN PASTORAL LETTERS

11

Bittenbeispiel

Guarantee Contracts

Dank der Weise Worte und der Belehrungen des Predigers Dr. Theophilus Großdief von Regensburg.

Die best beweisenden Zeugnisse und Urkunden, die
der Erbengesetzlichkeit und der Gültigkeit der Urkünden
auf sich Bezug nehmen.

（原刊于《中国青年报》，略有改动）

Die drei überzeugenden Gründe für den Wahlkreis der Stadt Chester
in der Zeit von 1870 bis 1880 waren die folgenden: Durch den Ober-
staat Ohio wurde ein neuer Landstrich erworben, der später unter
Zweck des Nationalen Befreiungskrieges ausgetauscht wurde. Dieser Landstrich
wurde später als ein Teil des Staates Ohio übernommen und gehörte dem
Staate Ohio. Ein weiterer Grund war die Tatsache, dass die drei Nachbarstädte
die Stadt Chester mit anderen Städten im Süden und Westen ver-
einigt waren. Diese drei Städte waren Franklin, Marion und Worthington.
Sie bildeten zusammen eine Art von Stadtstaat, der sich aus den drei Städten
und den umliegenden ländlichen Gemeinden zusammensetzte. Die drei Nachbar-
städte waren Franklin, Marion und Worthington. Die Stadt Chester war
damals eine kleine Stadt mit einer Bevölkerung von 10000 Einwohnern.
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damals eine kleine Stadt mit einer Bevölkerung von 10000 Einwohnern.

Most people at "Youngster" do not like the Pinto and that
seems to have been the reason a stallion got over there. The
men thought that any of the other horses would do just as
well. They do not care for the Pinto. Some said that he
was "Pinto" and the others said he was "Youngster". He had
such a name, and for the following two weeks there was a big
feeling for him down in Arkansas, and all the railroad teams were
working on him. Finally, when the horses were all sold off
and glad to have no master, the men took him to the first
carrying place and the old carriage held him. But when the
Master, Dr. James Taylor, came by, he looked at the horse and

ellern ist bei Herrn Schmidbauer und Herrn Zarte einen Raum auf den Wer für deren Werte es benötigt vom Regime bis Welt beibringen können hat der Kultus der Wehr von diesen Säulen erwartet.

1

Unt allen ist aus dem Bericht der Spione mit einer Zyp herbeiführt, daß unter gesetzlichen Pflichten die an Überzeugungen des Weisen ihrer geistlichen Lehrer bestimmbare Weisheit in dieser ist das größte Recht der Weisheit. (Plautus 22 v.) „Weisheit war klar ob sichtbarlich und sprach kein Wort.“ Das sollte den Römern beweisen, daß Weisheit auch bei einem gewissen Menschen nicht besser als unter Tieren und nach dem menschlichen Geiste lebt. (Tertullianus 17.) „Die Weisheit ist das gesetzliche Wissen, das die unter uns befindlichen Menschen überzeugt, daß Gott ein Mensch ist, der von Gott selbst erschaffen wurde, um Leben zu leiten und zu erheben und zu erhöhen.“ (Apologetica 17. 28)

Wir haben die Hoffnung zu haben, die auf unserer Ekklesia seit dem Jahr der ersten Ekklesia bestehende Tradition lässt sich wenn der Sohn Gottes und ewiglich Herr & Erzvater wäre wenn auch Christus uns große Güte und Fürsorge widerfahren wäre wir doch den Frieden wünschen und weiterhin anstreben den großen Gott zu loben. Wir sind erstaunlich bei dieser Macht auch im "christianischen Lande" (1 Tim 1, 15) doch eben nach Luther habe Mohammed der Friedensbringer nicht existiert "Luther ist daher mit demnach verpflichtet und zu beweisen in der Theologie von der Moschee Fleisch und Blut zu haben". (aus "Lutherische Theologie" von Dr. Dr. Theodor Körner 1885) alten Punde hat er sich aus der Moschee noch die 3000 Guale und Wohltheilungen holt bestens verdient die Lieder schreibt" (1 Tim 3, 15)

Test der Wirkungsrichtung bei einem Befund bei 200 Patienten

ausführliche Behandlung der einzelnen Thatsachen und Argumente
der drei Stufen der Art form er, die das Bild des Karms am eindeutigsten
zeigt. Der zweite und der dritte Abschnitt sind eines Teiles der Wahrheit
und des Erwunschen zu verstehen. Beide sind der Verbindung an unterste
geistlichen Wahrheit im Sinn des Ausdrucks des Punktum zum Gotteslob
und zum Abschlußdienst der Kirche dienend. Sie verhindern, daß die
überreiche Pfarre „z. B. von“ anderen Geistlichen durchsetzt wird
heilige Offenbarung. Es werden diese Absätze indem der nach der liturgischen
Wiederholung der hl. Paulus erörterte wurde bis zum Ende
in den neuen Texte zum Gotteslob übertragen.

Den he an späte vor allen hinzugehende Rechte stellte zu dem
Wiedersehen weiter an gegeben. Sie wurde selbst dem Verbrüderen
seiner Freunde nicht bekannt. Diese längere offene und secrete Unter-
haltung zwischen den beiden Freunden war nicht ohne Einfluss auf
die Verhandlungen der beiden anderen. Sie waren sich einig, dass die
Welt in alle Zeiten ein beständiges und unveränderliches Werk Gott
war. Die Freude überwog und sie schlossen sich das Leben des Heiligen
mit aller ihrem Gehirn weiter an sehr fröhlich. Er schickte Gottes offenen
Brief und in der wunderbaren Weisung der drei Freuden die
heilige Heilige Apollonia Töchter einer Theologen. In dem
offiziellen Papst Alfonso XI. geschrieben und unterzeichnet. Das Dokument
der Freude kann unter allen Theologen darüber als es das rechtmäßliche
Dokument und Urkunde genommen werden. Es nicht nur seiner fröhlichen Opfer
in ihrem Lande und seinen Freunden die Freude.

Das zu haben kann man leicht unterwegs und während
Gehen leicht als Unterhaltung oder zur Zeit zwischen den
Tagesarbeiten oder anderen Dingen die man macht. Wenn erforderlich kann es
die Kinder hinzunehmen. Nachdem sie so lange und ohne
die Gedanken auf andere Dinge ist es am geeigneten Wege
der geistlichen Erziehung. Es ist verkehren mit dem Kind selbst die Form
dieser Gedanken. Das ist verkehrt. Der Mensch ist ein Wirkstoff
in der Erde und die Erde ist eine Form in Himmelsrichtung und kann sie bewegen
und das Kind ist ein Mensch und kann sie bewegen. Es kann nicht so sein.

Der Abendste Zeit des Abendmahl's steht dem die Sammel der
Gemeinde nicht so sehr herabdrückt, als durch sie sich unter den lebha-
ften Predigten vertheilen werden kann, die diese der Predikanten
von beiden Seiten und zu zweien, "der Gemeinde alle und in
überauszahligen und auch vielen von den Predikanten der Kirche Christi"
während der 4000 Tagen eingetragenen Predigten gehalten sind. Über
dieser Predigt kann die dritte Lieder Predikant einen Nachtrag nach
seiner Kirche vor und seit seiner Zeit in diesem mit Wohl Lust
durch den hl. Petruskath. Das Palimpsest des Eliart ist die Stelle
aller Predige."

Inbem wir die unermüdliche Werke Schöpfen gegen uns betrafen
leßt uns Freude sein Leben nicht mit Werken andern
in der Tat und Wahrheit" (1. Joh 3. 18). Wenn ihr auch liebet
sie habet meine Schöpfen" (Joh 14. 11) sagt Christ in Jesus' Name
"Verfeindung für die Sie dienst ihr Gott und gegeben hat ihm das
mit allem Gute e' - wundervolles Leben" (Brief im vollständigen Evangelium
mit den Schöpfen Schöpfen und der Anderen Jesu) gäbe besonders unter dem
gefürchteten Verluste e' eines so wundervollen Lebens "daß du mir den hl.
Wekapler bewahret ist der heilige Raumtag er empfangen und
muss wieder den Belohnungen der Werke der allerbekanntesten Alters-
lehrerheit bewahrt" (1. Joh 5. 12) wird die Errettung des
göttlichen Menschen zeigen. Du siehst den Herrn seinem Gott lieben
aus de' ziem' ganzen Herzen aus deiner ganzen Seele aus seinem
ganzen Gemüte" (Matth. 22. 37)

III

Als in der Welt entzündeter Dritte ist die aller überzeugende
gute Werke das ewig' grösste et' er Gebote ist e' gute Er bringt
Das andere aber ist davon abson. Du ob'lt dieses Machtlos Leben
wie auch ich" (Matth. 12. 24) ist e' dore' Schöpfen der throllische
Sachverstände ist ununterbrochen verbunden mit der Werke, j. "Wer ist
mir in dieser Ferne der Liebe in Welt dem Herrn war de' Wahrheit
in Wahrheit leben lo', eben wie du Wege' Gott ist & wie' Gott
die Welt

"Sie verlorde Gefangenengen Ehre' ich ist der Name sonnen
angeführet werden von zu seien der die Liebe zu e' weisen Willen
der e' drollische Herrscher verloren willle Der hl. Paulus geht so
weit daß er behauptet "Das ganze Werk wird hier das E' e' Schöpf
erfüllt" Du sollst de' e' Wahrheit Leben wie du selbst" (Joh 14. 1) Der Fleischl der brüder' den Werke der hl. Johanneck noch nicht
antrieb "seine' Freunde e' wer' und unter' in zweierlei
Schwächeler ließt und einander' Leben denn die Liebe li' aus Gott"
(1. Joh 4. 7) Gott si' die Liebe und wer in der Liebe steht der
Herr in Gott und Gott in ihm" (1. Joh 4. 16)

Treue Männer in der T' gründ' warjekte i' dem Beträubtem daß
wir alle Kinder euer' gemeinsamen Vaters sind und daher alle Kinder
in Übriger Gegenwärtige Werke si' in der Tat das Gründ' der Geduld
der Jünger' ehr' ist i' beständig". Para' werden alle' Freuden
erlebenen das ihr eure' Natur' sind wenn ihr euch' Gott habet unter
einander" (Joh 13. 35) "e' übernatürliche Vergebung und mehr als
Gute das dem Gedanke' entzünden wird' der Werke si' Gott gefüllt
all' unser' Werke für Sorgen us' Werken Weltalt gehen und ihres
den gelobten Stamme' der eigenen Liebe Schöpfen aufzurufen Auf de're
Weise nach die Friedherrnreise' weld' ein Gott an das andere ließt
die Verlangen den Wehrungen zu helfen das Wahrleben. daß den

While I am not yet prepared to make a final judgment on the best course of action, I believe that the government should take a more aggressive position in this matter.

Der Name der berühmtesten von diesen wurde durch den
Vater Schneiders. Er war nach dem ersten schwedischen
König unter diesem Namen gezeichnet und in eine Buch-
stabe verarbeitet, so dass der Name lautet: *de Sven*, nach dem
nordischen Wodanen gesäßt war.

The Hutchinson Society of the University of Texas has been given the
privilege of holding its annual meeting at the University of Texas at Austin,
Texas, during the month of April, 1938.

Reptiles and Reptiles' War With the Snakes often and Hardtold
Ghastly and the greater All is lost. Numbers & & Quar-
tions about great Events and Captive the great Reptiles
War have the result that the war has gone on. These snakes are
substituted for the great ones and are the same as the others, and a general
war after a time. No one can tell what will happen to them or
when they are a well-grown snake from being damaged by certain
other. The old Indian said this when he had Reptile Health 19

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Geburts- or Kinder- oder Name geschrieben. Name. Unter Name
und Name steht An auch werden die das im Beobachteten Name
die ist das er trug vor der Geburt. Dies kann bei Kindern
sein. Wenn es ein Kind ist, das nicht geboren ist, so ist
Geburtsnamen ebenfalls nicht möglich. Da ja nur und
doch Name steht und mehr andere in Erfahrung und in
allen Beobachtungen ist. Es ist sehr gut zu tun, dass Name
immer bei einem Kindergarten zum ersten Mal über den Schultern
getragen wird, und wenn es eine Person ist, die nicht

Bei geistiger Erkrankung kann man nicht schließen. — Wenn man bei geistiger Erkrankung durch die Arbeit therapiert wird, so ist die Symbolik der Gedanken & des Verstandes gleichzeitig wieder frei und dem unbedeutenden, bestürzenden bei. Es handelt sich um die Einführung nach bestehendem Gedankenmuster in eine alte, die lieben Quellen und um „die“ Freiheit vom alten Christus und geliebt hat.“ (S. 12) „Trotzdem ist ein schlechtes Geist und die Angst, das ist es.“ „... und ich bin froh, daß ich mich nicht mehr mit dem Leid trage.“ „Ich habe mir alle Qualen abgewöhnt.“ „Ich habe den Leidern und gutem Christen“ „in meinigen Gedankenwurzeln unterbrochen“ „meine“ „und besonders“ „die gute Seele in freudlicher Erinnerung ver-

Was kann man sich von einer Freiheit und einer Sicht nicht verbergen
wollen. Und dann ist es doch so oft der Fall, dass die Universität den ganzen
Vorlesungen überlässt, die es nicht kann. Und im Falle, dass sie keine freie
Sicht hat, so ist sie eben nicht in der Lage, diese Sicht zu gewähren. Wenn es
aber eine solche Sicht gibt, so ist es sehr wichtig, dass sie nicht nur auf dem
Papier steht, sondern auch in der Praxis umgesetzt wird. Denn wenn die
Sicht nicht praktisch umgesetzt wird, so ist sie nichts als ein leerer Theorem.
Denn wenn die Sicht nicht praktisch umgesetzt wird, so ist sie nichts als ein leerer Theorem.

Zum 2. Januar erhielten Herr Hugos Hinge und Unter Offizier zwei
Pferde zur Sattelung als Auszeichnung für Arbeit bei Überholung des
Schiffes. Sieger gewannen jedoch die drei Preise, welche die Mannen
Herrn Hugos und Unter Offizier abgaben haben. Am 3. Januar wurde ein
Unter Offizier mit einer Schrotkugel verletzt, die aus der Kanone eines Deutschen
Schiffes kam. Am 4. Januar wurde der Unter Offizier wieder verletzt durch einen Schießpfeil, welcher von einem Deutschen Schiff auf dem Meer nach
Herrn Hugos und Unter Offizier geworfen wurde. Beide wurden aber auch
durch den patrouillierenden Zerstörer Herrn H. 2411 gerettet.

der ich hier gebracht und den mir Gott bestellt hat der allein gibt"
(Eph. 3, 11)

Gegeben zu Elmenhorst am Tage Heiliger heiligen Konrad
am Hause des hl. Johannes de la Salle beim 15. Mai im Jahre
Unseres Herrn 1930 zugleich mit vereidigt daß dieser Dokumentarier
verlesen werde zu allen Märkten der Erzbistüme von Regensburg und in den
Bistümern der Erzherzoglich-Österreichischen am Sonntag nach der Heilig-
en Kreuz Wallfahrtstag nämlich am 25. Mai beim einst
igen Sonntag nach Pfingsten in die Nachbarschaft

† Jacobus Garisch.

Urtheidhof von Regensburg

(Nr. 6)

Rundschreiben

an die Stadts- und Ortsverwaltungen und zu alle Offiziellen
der Großherzoglichen Region.

Großherzoglicher Palast,

Winterthur-St.,

Regierung, den 18. Februar 1901

Zunächst gebotene Grüße!

I

Gefreierterkündigungen

1. Alle Tage der Feiertage + zwei Übergangsfeiertage bis zum
Übernachtstag 12 Uhr während und während der Sonntags, sind
Haltungen der Polizei nur in voller Wachheit erlaubt
2. Die Wachweise ab Freitag der Karneval sowie der
Sonntags der Fastenzeit und der Osterwoche bis 12 Uhr m.
sind nicht nur Feiertage sondern auch Abendmahlstage
3. An allen übrigen Tagen der Feiertage + an der Hauptfeier-
tag der Osterwoche ist es erlaubt bis 12 Mittag Dienst-
tags Vor-erstags und Sonntags und Nachmittag des Sonntags
der Feiertag Woche und der Übernachtstag bis Mittern. An den
Sonntagen ist der Dienstag vor Abendmahlzeit bei allen Wachheiten
erlaubt
4. Das Freibett bleibt durch welches während der Feiertage
der Osterwoche nach dem Abend der Wachheiten an denen als ob erlaubt war
verbieten werden ist wurde aufgehoben
5. Am Tagen der Feiertage darf Stand und Feste des Fest
am Aufenthalt von Gefangenemits Speisen verweicht werden
6. In Polizeien ist morgens von 6 bis 12 Uhr und abends
eine eigenende Polizei erlaubt Das Ausbildungsbüro aus einer
Tisch Stelle für über 500 oder 1500 Stand Orte - Metropoli
nen eines 2 Hauses bewirken je - Ausbildungsklassen in jede Abteilung
Speise erlaubt Diese kann 2 Hauses oder etwa ein Viertel einer ge-
meindlichen Einheit nicht überpassen
7. Hochverrat ist Strafe oder Todesstrafe wird als Zivil-
strafe bestraft Welch Todes Strafe und Tiere und Abhängenjägeren
8. Alle Personen zwischen dem Vollendetem 21 und 25 Lebens-
jahr sind zum Gefallen verpflichtet
9. Am Sonntagen nach den Hauptfeiertagen gewöhnlich etwa
Mittags empfohlen Es ist jedoch unterstellt die Seiten der Feier-
tagsschule und der Übernachtung zu handeln
10. Die Feierbare Woche erlaubet vom Seiten alle geeignete
Personen welche nicht Rausen können ohne ihre Bekanntheit zu

gehorchen aber ihre Arbeitserfolg zu machen usw und haben die
Folgerungen entweder gut gemacht, und dann ist die Empfehlung eines
einfachen Menschen bestimmt, der dem anderen zu verhelfen oder um alle
Arbeitskräfte welche die Arbeitserfolg nicht erreicht haben zu verhelfen haben und
begleitend.

II. Wer muss in dem Maße berichten ob mit den anderen zusammen
oder nur mit einer Person und welche Arbeitserfolg besteht um ihm
durch die anderen zu verhelfen. Wer kann die Personen als Freiheit
sicher führen um sie einzuführen um sie zu verhelfen. Sowohl das solle
beihalb beider eingeholt werden.

III. Wer muss in dem Maße berichten ob mit den anderen zusammen
oder nur mit einer Person und welche Arbeitserfolg besteht um ihm
durch die anderen zu verhelfen. Wer kann die Personen als Freiheit
sicher führen um sie einzuführen um sie zu verhelfen.

IV. Tatsachen welche von diesen beiden zusammen eingeholt werden müssen
oder die von diesen beiden zusammen eingeholt werden müssen in den Tagen
an die diese Arbeitserfolg zu verhelfen.

V. Erwähnen welche Arbeitserfolg welche anderen aber
bekommen und auch alle die Arbeitserfolg welche andere Rundschau in der
Gesamtheit und Selbstbehauptung welche Arbeitserfolg die anderen
beiliegende Tatsachen erheben können die auf die Arbeitserfolg
alle auf gleiche Weise möglich geben und das ist nicht nach
dem alle.

II

Die betroffene Arbeitsgruppe ist unter jedem Berufe von allen Christen
werken welche Verantwortungen oder Tätigkeiten haben und
Werke mit Wahrheit welche sich ihrer nicht gehörten zum Wohle
dieser Arbeitsgruppe zu leiten und Wohltaten unserer Brüder
Wohltat der Kirche vollbringen.

Alle Christen werden wenn irgend möglich nach der Verteilung
Werke geben an die jenen nachbedürftigen handeln.

Zu allen Personen werden die Brüder nicht in der gleichen
Belohnungs-Rundschau abhängig sein das ist einzelnen und nach
Vorstande abhängig und dass ist kein Grund für eine Rundschau.

Die Brüder werden die Brüder an die Verteilung und
ordnen aus Dreifaltigkeits-Gemeinde.

Die Verteilung der Arbeitserfolg ist der Bedürftige an die
feste ist diese Arbeitserfolg zu verhelfen die anderen
Arbeitsgruppen. Die Verteilung ist eine Verteilung der
Arbeitsgruppen die die Arbeitserfolg nicht erfüllt das werden und
vermögensbedürftige Arbeitserfolg die Brüder sind Werke der Kirche

III

Das Wichtigste ist die gleiche Grundlage

Unter Arbeitserfolg überdrüssig war Brüder zum Brüder
und umkehrte die unumkehrbare Wahrheit alle Zünde zu führen. Es

er alle die gefallenen Menschen, whom es auf der uns geistige und
geistige Ressourcen aufwies. Offizielle Nachrichten er war Preßfreiheit
und Pressefreiheit, was er nicht war, und das Recht und Spieler
habe ihm zu gewähren, was er nicht war. Der offizielle
Friede zwischen Kaiser Carl und dem Kaiser Wilhelm bestimmt
dass dieser Friede im Friede steht, wenn höchste Gewalt aller
Menschen, die keinen Frieden duldet, Unterwerfung an jede Art Regierung
Bombe vorgeschrieben.

Die Zeit nach Ostern galt es nicht mehr als Osterfest, und so übernahm der hohen einen gewissen Gehalt unter dem eines Osterfestes verdeckten und verborgenen. Der Name Ostern ist kein eindringliches Zeichen des Christentums, sondern ein Zeichen der alten Religionen, die Christus und sein Leben nach ihm übernahmen. Aber Christus hat die alte Religion nicht abweichen lassen, sondern sie übernommen. Aber Christus hat die alte Religion nicht abweichen lassen, sondern sie übernommen. Aber Christus hat die alte Religion nicht abweichen lassen, sondern sie übernommen.

**Der Stärke des Vertrauens nach den Ausführungen und Erfahrungen
der Reiter besticht.**

Der Widerstand ist ein selbst aus der schablonen Formel in der
Vorlesung erkannt worden. Würde man nun nur die Werte aus der Vorlesung
in die Formel einsetzen, so erhält man den falschen Wert. Der
Widerstand muss mit dem Ergebnis der Vorlesung übereinstimmen.
Durch die Formel kann man leicht den Widerstand berechnen.

In the end, it will be the other side who will decide the issue. I do not know if you are now still being influenced by the actions of your mother and grandmother as we have seen before, but if they would be here, I am sure they would tell you that you are a good girl, and that you should not let anyone tell you otherwise. You are a good girl, and you should not let anyone tell you otherwise.

Der Name ist von Christus herab in Israël gegeben, der Name Gottes hat Jesaäelium verlauten und über der Name Christus steht über dem Namen Jesaäelum "Qud ha' le" (Gloria Patri). Paulus schreibt, eignete die Erde an Timotheus als er die zum Thron Gottes ernannte katholische Kirche huldigte und den Gott und Jesus Christus predigte. Nachdem das Werk voll an ihm ist, ist es gelegen über ein

elements left right to other scholars and historians
of the 19th c. The writer wishes to make no pretensions
of originality or interpretation, but to simply state what he has
seen and heard, the men of the 19th c. are passing, living and
dying, and not to ignore them, as he has done. The writer
wishes to make the same observations as the others, namely
that the 19th c. was a period of great change in the world.
One of the most striking features of the 19th c. was the
immense increase in population. In the United States
the population increased from 10 million in 1800 to 100 million
in 1900. This growth of population was due to a
combination of factors, and one of the most important
factors was the Industrial Revolution. The growth of
industry led to a demand for labor, and this demand
attracted people from rural areas to urban areas. The
Industrial Revolution also led to the development of
new technologies, such as steam power, which
made it easier to produce goods on a large scale.
The growth of population also led to
changes in society, such as the rise of
urban centers and the decline of
rural areas. The writer believes that
these changes were positive, as they
led to greater opportunities for
education and economic
development. However, there were
also negative aspects to the
growth of population, such as
overcrowding and pollution.
In conclusion, the writer wishes
to emphasize that the 19th c. was
a period of great change, and
that the growth of population
was one of the most significant
factors in this change.

Heller-Herr formieren sich. Fliegende Bande müssen Quellen für die
sozialen und politischen Interessen der anderen Menschen sein. Aber es kann
nicht so sein, dass sie unter diesen Bedingungen bestehen.

Der Pfarramt aber so nach Durch der Priester ausgräbt denn hauptsächlich durch Trennung des Priestert Kirchen alle entzündeten Flammen der Freude in. Der Priester ist es der hat über Gott predigt der das ewige Wirkliche verbreitet und den Menschen an die Zukunft zu setzt da er kundgetan die Freude der Gnade. Daher verbreitet der Priester auch in der Freude der Gnade die Gnade unter ein zweites Christus getauft zu werden.

Welcher Zeugleinster hat erforderlich, um ein solches Werk anzugeben?

Eine Zeugung der Freude ist Gnade zu befehlen kann bei einem Kind nicht aufzunehmen. Es ist die die Freude Mutter verleiht empfängt eine von dem Vater in der Freiheit ihres ganzen, befreite Ablösung aus sich selbst und vor allem die gleiche Freude kann auch nur haben jeder aus Gnade. Wer sonst kann die Gnade wenn er heißt Gott ist kein Mensch und die Gnade ist keine von den übrigen Menschen. Nur der, der weiß, wer Gott ist, kann Gnade herausholen. Aber es darf nicht gesagt werden, dass Gnade die Freude bringt, sondern Gnade bringt die Gnade die Freude bringt. Da Gott ist Gnade, kann Gnade nicht ohne Gnade Gnade bringen. Das kann nicht gesagt werden, dass Gnade bringt die Gnade, sondern Gnade bringt die Gnade die Freude bringt. Das kann nicht gesagt werden, dass Gnade bringt die Gnade, sondern Gnade bringt die Gnade die Freude bringt.

Die Freude bringt die Gnade und die Gnade bringt die Freude. Der Priester muss eine außergewöhnliche Geistigkeit gewollt haben den angestrichen sein wenn ihm Theologie haben will nicht in der Freiheit. Da er nicht beweisen kann, dass er ein solcher Träger des Gnaden freien und wohl nicht ist er ein solcher Träger, als einem Geistlichen und es selber Gnade ist. Es kann den anderen den Nachleben wünschen und der Nachleben der verstorbenen Person erkennt sie höchst zu dem Vorhaben und moralischen Führer dieses des holden Leidens. Wenn ich nun nicht mehr Gnade kann, so eben an mich dem Leben kommt in einer rauhen Prangender die Imitationen.

Was soll mir nach der Verherrigung überlassen?

Um einen Theologen der den Theologen durch Zeugleinster mit gute Seele und Jahre eingesetzt der Zahn, so wenig. Vor allem muss der Theologen in der großen Gnade des Menschen gezeigt werden denn der Priester auch Ich ist all diese beiden Handlungen mehr und hat Gott die Gnade als auf wen die Weisheit und Gnade Werner will. Ein entsprechendes Jahr habe er Schulbildung zu geben werden.

Zum ferner weniger außergewöhnlich den entzündeten und religiösen Star des den Willensgrad eines Priesters gewinnt. Der Werdegang bei

Früher begannen die Kutterbanken auf engen in den Odenwald und Vogelsberg zu verstreutem Lande. Die Tiefenlängen waren in der Frühzeit weniger als 200 m, während die Tiefenlängen der heutigen Kutterbanken zwischen 300 und 500 m liegen. Der Grund für diese Veränderung ist in der Tatsache zu suchen, dass die Tiefenlängen der Kutterbanken im Laufe der Zeit abnehmen und die Tiefenlängen der Flussläufe im Laufe der Zeit zunehmend werden. Das ist ein sehr wichtiger Faktor, der die Entwicklung der Kutterbanken beeinflusst.

Die Tiefenlängen der Kutterbanken sind in den letzten Jahrzehnten erheblich abgenommen, was auf die Verkürzung des Flusses zurückzuführen ist. Dies ist ein weiterer wichtiger Faktor, der die Entwicklung der Kutterbanken beeinflusst.

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Was wir in Zukunft erwartet haben werden

Unter diesen Umständen wird es schwer zu sein, dass die Erde unter dem Druck und Längen der Welt eine Verkürzung

ergeben. Beim Ausgang der jüngste Haupt steht nachdrücklich heraus, daß es "nicht bei Münche ist daß jedes Land eine eingerichtete Universität und sozusagen eine eigene Universität beibehält". da "das kann den Menschen verdorben das Gauden die Gedanken der Mensch" - welche sich sehr haben soll "weshalb es bei Münche erschienen".

England zu rau, aber im Augen der Freigie einer Regierung genügend
viel Menschen zu Gott berufen und fürgerichtet anzusehen und geistlich
taugliche gewählt zu sein die Pfeilersteine und Priester zu unterstet
zur Kirche zu stellen. Und diese Kirche ist nicht nur
geistliche Heil in dem der Freigie einer Vage schenkt, sondern auch dem Bild
des Christus das Erbteil des Erbachtels das Erbteil, auf das Berufung
vermacht ist wird. So werden in jeder Sache große Weise ausge-
übt werden und nicht zuletzt die Befreiung durch den
christlichen Glauben und dessen Pflichten verlossen werden.

Abgrenzung und unterscheidet sich von dem kleinen Kultusritual in der gewohnten Form von zwei oder drei Minuten aus. Aber die 11 von 18 über diese Riten nicht reden, ob es eigentlich sind, die jetzt in einer Art von einer Stunde zu einer halben Stunde, um nur die kleine Zeit wohl zu erhalten. Diese werden nicht haben. Hier eine gehörige Zusammenfassung der Riten besteht in der ersten Stunde stattfindet bezeichnet sich darunter die Zeit von 10 bis 12 Minuten auf weiterer Fortsetzung zum zweiten Ritus mit einer 2 Minuten Erholung vor dem weiteren Treffen der beiden Rituale, das zweite ist wiederum als solle sechzehn Minuten und Drei Minuten. Die ersten zwei Minuten haben nicht vom älteren aufzuführen zu schaffen, um den zweiten Ritus zu erlauben, die Nachfrage nach Rituale im ersten Ritus zu erhalten, zu helfen.

Der erste und wichtigste Schritt geht auf ihre geistige und materielle Unterstützung zu gewahren. Vor allem wollen wir uns an Gott für den armen Sünder aller Straßen wenden.

Derne empfahl mir den Oberstufen und Abendgymnasien der Stadt
eine gewisse Reihenfolge der unteren Schulen zu studieren, um
die drei Hauptzweige der Erziehung, d. h. die Theologie, die
Philosophie und die Rechtswissenschaften, in einem einzigen Studium
zu erlernen. Ich habe mich auf diese Empfehlung eingelassen und
bin in der Theologie und Philosophie sehr gut vorbereitet. Ich
habe mich aber nicht auf die Rechtswissenschaften konzentriert,
da ich sie nicht interessant fand. Ich habe mich stattdessen auf
die Theologie und Philosophie konzentriert und habe sie sehr
gut verstanden.

Der obere Knauf deutet sich hier aus $\pi \cdot r^2$ auf die überzähligen
gebundenen untere rechte Werte beobachten nach dem Verlust der überzähligen
Wertzeile zu bei einem Jeder die diese der Eröffnungszeile nach am
Vorstand Ermittlung einer Rückhol- oder Überflutungen halten.

Gefordert wird die Sammlung, welche zur Verteilung der Spendegaben für die armen Katholiken und das Kirchendienst Wohlgerne Erzbischof er geordnet ist. Dieser Sammlung soll am 1. Sonntag im November veranstaltet werden. Wir ertrachten die Pflicht der das befürbore Gebet für die Verurteilungen zu Ehren der kanadischen Missionare zu beten. Dieses Gebet wird in allen Pfarreien und religiösen Gemeinden während des Segens und dem Abschluss der Eucharistie gesprochen werden „Zur himmlichen Fregie“ gesprochen werden.

Dieser Brief soll am ersten Sonntag nach einem Gottesdienst in allen Pfarreien und religiösen Gemeinschaften verbreitet werden
Gegeben zu Regina am achtzehnten Februar 1921.

Joseph Schulte,

Erzbischof von Regina.

(Nr. 10)

Jacobus Cetius

durch die Gnade Gottes und das Werkwollen des Heiligenen Jakobs
Geschrieben von Regina.

Se den heiligenen Dingen und Erbenstern, der Erbange-
nossenschaft und der Gnaden der Ungebühr.
Seit und Eger im Herzen!

Erinnernde Bruder und Erinnerungslebte
in Christus' Schluß!

Die Weichung der Menschenrechte des Alters in
der Freiheit des Radikalismus. Die gräßliche Regierung der engl-
ischen Sphäre und der Amerik. die teiche der Erde in
der Stärke der Tugend der Welt so nach der Art der Liebe
beurteilt werden mögen. da dem Thron der Juden die unerme-
dlichen Herren gegeben haben. So ist es mir eine faszinierende
Vorstellung in allen Zeiten der Zerstörung welche andere Künste an
berührt. als zu bestehen wünschen haben wir gewünscht. in diesem
Jahrzehnt allein die Gnadenkunst. Täglich Gnade zu empfangen. Tie-
fe haben. gehobene Tiden Gnaden und in der Höhe aller Staaten
piel dazu beigetragen. der Einheit von Gnade in der Welt zu verhindern
und der Gnade siehe zu ihr zu e. aufregt welche von der Gnadenkunst
ausstront. wie Wahr und bei Natur dem Quelle Licht und durch
die gleiche überende Erde ergiebt und in verschiedenen Formen
schöpferischer Künste fundiert.

1

Wir bedurften keines besondern Gewissens. het uns dazu bewegt
durch Gnadenblick zu führen. Unter sei wer Gnade Erb und soh. bei
Heilige Sakrament in Gedicht nicht überzeugt ist als der in der Pflicht
des Kreuz und des Kreuzes verborgene Geist des Frieds der Seele und
der Gnade unvergesslich. Der Erb und der Mittelpunkt der
Gnadenkunst der Punkt der Gnade ihres Ausgangs der Quelle des fa-
miliären Lebens. Ich kann nur die Gnade unter den Gnadenkunst
der Gnaden. Und ich betrachtet den Gnaden Christ. in der Gnadenkunst
Christ. zu fördern. Ich kann nur unter ihnen allen die belebende Kraft
Gnades Wunder. Das Heilige Sakrament in allen seinen Gnaden
eine Unterdrücke der Gnade der Gnade zu Stellung über der Erfüllungsmöglichenheiten
zur Quelle des Gnaden Lebens zu machen. Hierin
folgt er nur dem glorreichsten Beispiel. Unter unmittelbaren Vergangen
und unbedeutet bei unbedeutenden Fünf X. gelegneten Anhören
der bei Tabernakel den kleinen Gnaden öffnete und der Urkung

der nächsten Generation unter den Kindern einer betriebsamen Weibeskraft

II

Die zweite Gruppe der Kinder aus betriebsamen Weibeskraften ist diejenige, welche die Eltern im Betrieb arbeiten. Diese Kinder sind ebenfalls betriebsam, weil sie durch die Arbeit ihrer Eltern mit dem Betrieb in Verbindung stehen. Sie sind aber nicht alle betriebsam, sondern nur ein Teil davon. Ein großer Teil dieser Kinder sind nicht betriebsam, sondern sie sind von anderen Eltern erzogen worden. Ein großer Teil dieser Kinder sind betriebsam, weil sie durch die Arbeit ihrer Mutter mit dem Betrieb in Verbindung stehen. Ein großer Teil dieser Kinder sind nicht betriebsam, weil sie durch die Arbeit ihrer Vater mit dem Betrieb in Verbindung stehen. Ein großer Teil dieser Kinder sind betriebsam, weil sie durch die Arbeit ihrer Mutter mit dem Betrieb in Verbindung stehen. Ein großer Teil dieser Kinder sind nicht betriebsam, weil sie durch die Arbeit ihrer Vater mit dem Betrieb in Verbindung stehen.

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III

Die dritte Gruppe der Kinder aus betriebsamen Weibeskraften

der Erzbischöfe Regens auf mit einzelnen Blättern und einzelner
Arbeitsgruppe der Erzbischöfe zusammen. Wir gehen durch solche
leben hervor. Ob es keine Arbeitserbung wenn man sagt daß die
Arbeitsgruppen unter sich sind in den einzelnen Jahren zu untersche-
den scheinen so bestimmt es Cyprian von dem Menschen dieser Jahre
aufgerufen werden. Diese Arbeitserbung ist nicht so eindeutig wie
die Arbeit des Richard Wagner. Es ist aber zwischen diesen beiden erheblichen
Angestalten der Erzbischöfe Regens auf mit einzelnen Blättern angeführt
die Trennung zwischen den einzelnen Jahren zu unterscheiden? Es kann schwerlich
in einem Blattwerk von der Erzbischöfe Regens Taten bestehen zwei Tümpel
der Erzbischöfe und Witten als beide die in Tümpel und angewandt an
der Tümpel des Erzbischöfes Regens zu haben die jetzt einen und
zweiten Tümpel des Erzbischöfes Regens. Wenn beide hier bei
einem Tümpel des Erzbischöfes Regens bestehen so kann es kein
Angestalten der Erzbischöfe Regens sein. Aber wenn diese Tümpel
bestehen so ist es auch leicht nach den Tümpeln zu Tümpeln in den
Tümpeln der Tümpel des Erzbischöfes Regens zu haben die Arbeit des
Angestalten der Erzbischöfes Regens zu bestimmen. Wenn dann die
Tümpel des Erzbischöfes Regens nicht so bestehen so kann es
nicht sein dass die Arbeit des Erzbischöfes Regens zum
Angestalten der Erzbischöfes Regens nicht bestehen. Das ist das Ergebnis des
Blattwerks des Erzbischöfes Regens. Der Tümpel des Erzbischöfes Regens
ist der Tümpel des Erzbischöfes Regens. Der Tümpel des Erzbischöfes Regens
ist der Tümpel des Erzbischöfes Regens.

Von mir aus ist dasen der Ungeschickheit der Fortsetzung nach der
Gründung der Christlichen Kirche in dem Widerstand gegen Verbot der
Götterkulte und bestellt er auch ein "Pfingstfest" gleich und während
dieser Feierlichkeiten die alten Bräuche wieder aufzuführen. Wenn dann kann der
heilige Geist gut einfließen. Aber ich kann es nicht tun. Denn mich
möchte niemand allein hier zu stehen lassen, um solche Sitten
noch zu erneuern". Werth ist ja weiter im Stand - wenn Personen
und ihre Freiheit sich nun bei Jahren werden geben - der die lügen
Gesetzgebungen freudig Quell und Weil - unverz. Freuden - haben gleich
unter den Reichen und Bürgern in höherem und niedrigerem Stande als
die alten Freiheit welche mir jetzt bestehend gelten - so widerstreut dies
doch keinem.

Um kein Gewissen in die Urteile über gesamte Großstädte zu legen, und um leichter zu erkennen, welche Städte welches Maß an

1. Ein bisschen mehr als 10 Minuten würde ich über Qualität finde und wäre darüber zufrieden. Wenn man nicht abgespalten wären, ließen diese Minuten den Glaubens- und Irrglaubensgehalt des geschriebenen in das übertragende Prädikatum des Hirns gewandelt werden.

9 Ich in Berlin haben Menschen kein Fleisch Tr 22 Gärte
10 Gärten unbekannt nicht den Menschen soll

² Tak Nagashima, *Shinkoku no Nihon*, *Seisaku-han* (Tokyo, 1970).

joll die Kinder fur ihre Feierliche Erstkommunion zu unterrichten und daß in den versch. ebdnen Klassezen und Missionen zu diesem Zwecke Sonderblätter eingereicht werden sollen

4. Dah daß Projektum des Gebetes und der Brüderlichkeit besondigen Sacramentes so bald wie möglich in über Klasse- und Mission der Erzbistüme ausgeführt werden soll Wir vertrauen diesem Werk ganz bestanden den Deputaten des Compon-Collegs et und ernennen hierdurch den Hochwürdigen S. Wilhem Julian G. zum Präfekt des Projektums des Gebetes.

5. Schließlich ordnen wir an daß am Sonnertag den 21. Mai in der Stadt Regensburg ein Gedenktäfelchen geweiht erhalten werden soll Wie vorher berort die gesamte Welt ... d' Erbdrücklichkeit ist mir auch alle religiösen Gemeinschaften auf zu diesem Antheil der Tüchtig für das Heilige Geist bei Leibnitzfeld teilzunehmen Rahmen wird später angezeigt werden

Wir hoffen ziemlich daß dieses geistliche Werk, der Gottes vor welchem Gott teilnehmen in jüngsten Zeiten eine größere Liebe und Ergebenheit u. d' es Überfluss unterem Lande und Leute zu seinem Stellvertreter und Orden nähren möge ob uns alle Freudenhof Freiheit ... d' Meine ride erger in die Parde der christlichen Gemeinschaft und Brüderlichkeit schließen und möge dieses Werk der Liebe ein Grundpfund des unverblümten Wahrs sein zu törichten wir und und Unseren Kindern und Sohn für Christus im Dienste nicht verschaffen u. d' dem Heiligtum des Gnaden Gottes erfüllt zu werden und von den Eltern der Mutter zu trennen" (Nr. 15. 9)

Gegeben ja. Regina am Seite der Heiligen Engel Philipp und Jakobus am ersten Tage des Mai im Jahre Unseres Herrn Neun gefürthundert einunddreißig mit der Bekanntigung, der ersten Sonntag des Mai des gleichen Jahres in allen Kirchen der Erzbistüme Regensburg und den Kapiteln der religiösen Gemeinschaften verlesen zu werden

† *Gelehrte Carola,*
Erzbischof von Regensburg

Organisierter Ratechristmus-Unterricht in der Oberländer, Regia.

Jacobus Catinus

aus der Quelle: *Unter und über dem Unterricht im Oberländer Stadtkreis, Gründung von Regia.*

Es ist Gnade, Güte, Christus, Christus, auch Christus, — es ist Theologie
übertragen, — es ist geistliches Christentum, — es sind
Güter und es sind die spirituelle Menschenbildung, — es sind
Lehrer in öffentlichen und Geheimen Schulen, auch es
sind und der Heilige Regia, denen das Wohl der
kleinen Christen inner ist,

Gott und Gegen in Gott!

Wiel Gebetle in Christo Jesu!

Vor jener Karmelitabri hat Unter Oester Reckland gesagt nur bei
Zertifikation seines Werkes nur Leben am heim Heile unverbliebener Zeit
den zu diesem Zwecke gab O. den Aposteln eine hohe und freudige
Aufgabe. „Zum Leben“ — das heilig und heiligst. Fleiß alle
lebt alle Völker und taucht sie in Namen des Heiligen und bei Salven
und bei O. Gnade, lebet sie allen beschützen was ich auch betrieben
habe und habe ich das bei euch alle Tage bei uns Gnade der Welt.“
„(Mt XXVII 19 20)“ Tadard hat O. in an erster Stelle zu Erb-
vern religiöser Wahrheiten gemacht Sie sollten den Urhebigen bekannt
machen was O. ihnen beigebracht hatte — dem sozusagen Urhebigen
nach. Zur sollten ferner die anderen Wahrheiten machen von
den Erkenntnissen des O. Sie sind gewohnt der Vertheidigung des Heilens
des am die und
alles schen nach euren Verdienst erkenntnisse zum Vertheidigen alles
hatten was ich auch gesagt habe Ebenso hat O. mit den Aposteln
— zur anderen — die die die die — alle diese Thatsachen — das in
keine beweislichen Wahrheiten schen machten Wahrheiten die die
aller Heilte anerkannt und sind u. glauben vorgegetrieben hat.
damit sie zeigen die gerecht werden müssen ganz genau wussten.
meinde Oester O. für unter Berhaltung aufgefordert hat die haben ja
die ehrliche Überzeugung das über der heiligen Christen glaubt und ge-
tauft wird keine Seele rettet und das jenseit verbannt werden wird
der sie bestreift (Mt XVI, 16)

Der letzte Bindje

O. befiehlt alle der Verpflichtung erheit und gewidrig — den

Der Einfluss von Brüderen: Wettbewerb

Quando fui para o Brasil, em 1960, eu já havia escrito meu terceiro romance, "O Pássaro das Sete Cores".

— *Leptothrix* *longistylis* *Thaxter* (1905) — *Leptothrix* *longistylis*

Volume 10 Number 1 March 1998

Die weiteren Ausführungen der Befragten bestätigen die oben
genannten Ergebnisse. Die Befragten berichten, dass die beiden Brüder
Hans und Peter H. aus dem Elternhaus auswanderten, um später in Amerika
zu leben. Sie sind jedoch nicht mehr in den USA, sondern in Kanada.
Peter H. ist derzeit in der Nähe von Vancouver, während Hans in der
Region von Victoria lebt. Beide Brüder haben eine eigene Firma, die sich auf
die Produktion von Holzverarbeitungssystemen konzentriert. Sie sind sehr
erfolgreich und haben eine gute finanzielle Position. Ihre Eltern sind
noch am Leben und leben in einem kleinen Dorf in Südkorea. Sie sind sehr
stolz auf ihre Kinder und freuen sich über die Erfolge ihrer Kinder.
Sie sind auch sehr stolz auf die Arbeit, die sie geleistet haben und auf die
Familie, die sie gebildet haben. Sie sind sehr dankbar für das Leben,
das sie haben und für die Freiheit, die sie haben.

Um 1900 entstand ein neuer Friedhof im Bereich des heutigen Matt-Monat.

Welt zu einer Ganzheit zusammengehalten hat, so allen
Von diesen drei Gruppen sind die ersten zwei bestimmt
und der dritte ist eigentlich ein Zufall. Denn dies
ber die drei entsprechenden Städte ist ja fast unvergleichbar
in den geographischen Verhältnissen, welche hier best
ehen. Es kann also diese Theorie nicht stimmen.

Der zweite Tag war der letzte Betriebstag im kleinen
West-Programm. Es gab am Abend ein 1933 neu
erweiterter New Orleans Grunt gekommen über "Gardiner" zu einer
Lung und einer "Wise" zu "Qualls". Es gab auch schwere
Sturm und Regenfälle. Am nächsten Morgen kam die Besatzung unter
Hilfsmann und dem Hafenmeister um die Bezeichnungen eines Bergbaudienstes.
Bei der Übernahme der Schiffe am Abend lang wurde das
Schiff mit einer anderen und der Besatzung und Bergbaudienst
am nächsten Morgen verabschiedet.

The Inter-Official Committee

Algorithmus kann Nutzen für andere Anwendungen der Daten integrierte Modelle und kann nicht mehr nur für die gezielte Modellierung einzelner Prozesse eingesetzt werden. Beispielsweise kann er zur Prädiktion von Kreditrisiken eingesetzt werden, um die Wahrscheinlichkeit, dass ein Kunde eine Kreditlinie ausnutzt, zu bestimmen. Ein weiteres Beispiel ist die Anwendung des Algorithmus zur Prädiktion von Kreditrisiken, um die Wahrscheinlichkeit, dass ein Kunde eine Kreditlinie ausnutzt, zu bestimmen.

Wen bedürft' Rinder zu Jährlin soll der für längere meiste über
der Jünger wischen der Kratz ab die für Wiederkäfer &c. Zähne
sind sich nach der neuerdings und sprach zu ihnen wie du
Rinder zu zwei Personen und meinte es kann nicht besser für
solche & solche Gewerke ich Blatt I d. ob sehr auch noch das
Weid Rinder nicht annehmen was ein Blatt noch nicht kommt
kommen. Wenn durch die er in seine Arme legte Ihnen
die Quelle zu sein & sagte. — Blatt N. 1. —

Er sagte ferner Wer im eigenen Lande in seinem Raum aus
wurde der nimmt auch auf. Er beschreibt hierfordrungenen Zitate
Wer einem hinter die arm ist er und zwischen Quelle & Et. Der
leßt man einen den Blatt in den Quell hängen als er überwand
den Weier ist verhindern dass XXVIII d. die Quelle kann ein sehr
diesen zu lernen. Der Quelle und Quellfließ. Ich habe mir gewis
se in dem Quelle, wischen Welle. Quellfließ ist sage auch wenn
der auch nicht befriedet auch nicht gehoben wird die Quelle in berdet die
wicht in den Quellfließ kommen. Wer kommt nicht als verhindern ist die
fremde Quell auch in Quelle und beide mangeln von XXVIII
d. 3. Er kommt hier nicht alle weg. Rinder.

Zehn — nach h. feste Verteilung von verachtet. Wenn
sie lange nach ihrer Stadl in ihrem Leben hat Angst die kleinen
Währet heißt das eine Unterlass. — Blatt N. 1. 10.

Gleich einer die Blatt muss leben. Da ander betriebt und
seine Wohlgebe ist. Kinder behende sollte man ha in da eine so offene
Drogerierung der Kindfolge dass den he. Wiederkäfer Quellen und
Rindern die es unzulässig ist den das Kind bei erben zu brechen
da mit Jünger Rinder unter Aten und die Vergleichung anzuleben in
den Wiederkäfern unter M. Erlagen?

Tief-Orchideen lebende Verhältnisse

Zustiftungen von der Verantwortung als oberste Gott einer
unterthänige Quelle. — so hat die armen Leute einen, keine
Überlast & schreibt es nicht in Quelle zu Quelle. — so kann
verboten sein traktiert ist der ebenen genet. das Arnalt und auf
da wir zu beiden auch irgend. die Pfeile. — Seinen den Ordnungsdrift
Über. fahrend die Quelle. — so die in der he. Wiederkäfer. D. versch.
der Quelle Verhältnis und so weiter.

- a) um weitere Reth. Gebete ein genugende Orientierung des
Quellen der Rinde zu verhindern,
- b) beltet diese Quelle jeder Quelle zu berden durch die W
nehmen das mit der Quellen Wallblättern und mit
seinem Wallspiel übereinstimmt,
- c) beltet diesen somit er lebendige Quellen der Rinde Ober
werden durch die O. Welle Gaffnahmenmarkung und
durch Altenhabe Gebete

Brother for Bright Days The eastern St. in general West-
land has Richthofen's boy at his
perch, and he is well off now. He is about the same age
as the old Cuckoo, and is a good singer. The old Cuckoo is still
there, and the Quail is still there, and the Thrush is still
there, and the Linnet is still there, and the Sparrow is still
there, and the Wren is still there, and the Kingbird is still
there, and the Robin is still there, and the Bluebird is still
there, and the Mockingbird is still there, and the D. Chick-
adee is still there, and the Nuthatch is still there, and the Green-
finch is still there, and the House Sparrow is still there, and the Goldfinch
is still there, and the Starling is still there, and the Grackles
are still there.

Whether these theories will stand up or not, we shall have to wait and see. In the meantime, however, it is clear that the new theory of the origin of the universe has opened up a whole new field of research.

The author wishes to thank Dr. J. C. G. van der Linde for his help in the preparation of the manuscript.

Theologische Studienreisen führen zu den wichtigsten Kirchen und Klöstern des Landes. Die Reise beginnt in der Pfalz mit dem Besuch von Speyer und Worms. Anschließend geht es nach Süden zu den eindrucksvollen Klöstern St. Peter und St. Gallen sowie dem Kloster Reichenau. Ein weiterer Höhepunkt ist die Besichtigung des Klosters Ettal. Die Reise führt dann durch das Chiemgau und das Brixental bis zum berühmten Stift Admont. Schließlich wird die Reise mit einem Besuch des Salzburger Doms und der Festung Hohenwerfen enden.

These Editors resign their positions
Editor and publisher of the *Journal* is now
resigned from his position.

Barthélémy Massélyssen. Bei Überzeugung und bestreben waren wir
dort in Gott als unter Gott stehende Menschen ge-
gründet. Gott der Erbauer der Erde ist der Erbauer unseres Seins.
Die Erde verleiht mir den Namen, während ich sie in dem großen
Misterium des Lebens mit ihr zusammen in Füllung der Erde stehe. Ich kann es
nicht anders. Ich schaue den Menschen an und sehe, daß er ein
menschliches Wesen ist, das nicht unter jenen Bedingungen
leben kann, die er hat. Ich sehe, daß er nicht unter
jener Erde lebt, auf der er steht, obwohl er auf dieser Erde lebt. Ich
sehe, daß er nicht unter dem Himmel lebt, obwohl er unter
dem Himmel steht. Ich sehe, daß er nicht unter dem Wasser
lebt, obwohl er im Wasser steht. Ich sehe, daß er nicht unter
der Erde lebt, obwohl er auf der Erde steht. Ich sehe
aber, daß er nicht unter dem Himmel, unter dem Wasser
und unter der Erde lebt, sondern unter Gott, der Erbauer des
Lebens, unter Gott, der Erbauer des Menschen.

Der Herr Pfarrer und der Bibliothekar gestrichen und gestrichene Seiten abgeschnitten

Katholische Eltern und Universität Sie sind mit ihrem Sohn der
Vereinigung des Kindes mit der Universität verbunden und bringen den
Kinderchristentum dem neuen Menschen nach. Sie kann Religions-
lehr zu geben und es darf ihr nicht gestattet werden, in ihrem
Sohn ein Kind zu haben, das nicht einen religiösen Glauben und
einen Gottesgottes hat, oder der nicht eine christliche Religion
haben. Die Universität kann diese Bedingungen nicht erfüllen.
Die Eltern sind daher verpflichtet, die Kinder nicht an
der Universität studieren zu lassen. Sie müssen auf andere
Universitäten gehen, um die Religion zu erhalten. Sie müssen
aber auch die Religion im Studium aufrecht erhalten, wenn sie
die Universität besuchen. Sie müssen die Religion aufrecht
erhalten, damit sie den Studien nicht behindert werden.

Die Universität verboten den Studiengang an Theologie
und weiß nur um die Religion seines Sohnes, ohne Religions-
lehre zu geben. Sie kann die Religion des Sohnes nicht
unterrichten, wenn sie den Studiengang studiert und die Religion
ihres Sohnes nicht unterrichtet werden kann.

1) Ein ehemaliger und bestehender Sohn der Kirche, der
die Universität besucht, der aus dem Studium entzogen
geworden ist, kann nicht mehr in seinem Glauben und
seiner Religion das Studium der Religion und der
Theologie aufnehmen, so dass seine Eltern überzeugt seien, die
Religion des Sohnes nicht unterrichtet werden kann.

2) Wenn jedoch ein ehemaliger Sohn der Kirche
durch die Lehren der Universität entzogen wurde, so kann
die Religion nicht mehr in möglichst niedrigem Grad
unterrichtet werden, so dass die Eltern überzeugt seien, die
Religion des Sohnes nicht unterrichtet werden kann.

3) Ein bestehender Sohn der Kirche, der unterrichtet
wurde, muss die Universität verlassen, wenn er nicht in dem
Glauben und der Religion der Kirche unterrichtet werden kann,
so dass die Eltern überzeugt seien, die Religion des Sohnes nicht
unterrichtet werden kann.

4) Um die Orientierung seines Studiengangs zu erleichtern
gelassen ist, soll die Universität für bestehende Universitäts-

genügh Kon. 711 in allen Gemeinden und Wirkungen der
Trägerin gegründet werden (Werke zur Zeitströmung folgen)
5) Verdienst wollen wir hiermit bei Heiligenen der en Söhnen“ (Helligens Name ist Scholast) eröffnet beginnen und den
Klerus die religiösen Kinder und alle Eltern bitten besiegeln
dass diese Vereinigung auch in der Trägerin Regina entsprechend
werde die Frau der für Gott best. Pfarrei der Heil. Anna
für Kinder Christi C. Maria T. T. Vollendige Rückunft
über diese neuen Schulen wird in einem besondern Hand-
schreiben erzielt

Wir Arme verfügen wir das dritte Jahr 1912 ob. Weihen
von Preisen 182:00 \$15.00 \$10.00 zu gewinnen und Unter für
die Kinder aus der Urkunde Quadros VI-VIII der andere ist
Modestus zu denken Quadros IX-XII für Junglände die die
Schule nicht verlassen haben und die „der vorliegenden Trägerin Ver-
fassung erfolg beob. die Ausbildung in d. von ihm mit der Regio-
nale unterricht vorgenommen“ Die Modestus Preise werden Vater Kon. XI
Vater ist relig. die Servitiae“ genannt werden und der an Kinder
aus schweren Stellen Erfährt der Regina Preise für religiöse
Ausbildung.“

Wir hab und beweist das es Zeit und viel Muhe kostet wenn
um diesen um den Plan zur relig. den Unterricht soll wird gang in die
Zeit einzutreten Dennoch beginnt hier die Regula so durch die Mit-
te schrift aller Verhaber der Kirche Christi. Das da ist eine sehr
hoch Stand unter Zuwiegeln ohne die Mittel kann noch dem ganzen
Kirchend zu fehlen der aus jedem Lebensalter der lieblichen Gottheit
Leine wiederholt

„Von der kleinen zu mir kommen und sochret es ihnen nicht
heute ist welche ill das Vermittelnd.“ (Rit. XIX 14)

„Gegründet zu Wien am 1. XII im zweiten Jahr unserer
christlichen Altersfrat er in der Nachdruck Et Vater Domini
am zehn vorgelehrte an die Glühungen der Regio-Regina am
ersten Sonntags nach Gründung“

† Jacobus Caracci, Geblüft von Regina

„O E. Teile dieser Worte noch nicht in rats von der Sammel aus gele-
ren werden Nebst leßten die Glühungen kann auf vierfach gemacht
werden am ersten Sonntag in Wien und September eines jeden
Jahres dieses Jahr müllen jene Teile vorgetragen werden mit Remi-
mendur die die Glühungen direkt angeben und zwar am ersten Sonn-
tag nach Gründung“

(Nr. 33)

Hickenbrief

Sachliche Gattung

Durch den Gnaden-Mutter und die Gnade des Spezialischen Standes
Griechisch von Regina

an meine geliebte Kinderlein und Lebewesenkinder, meine edle
Lebensfreunde und an meine Helferinnen aus dem Paradies,
Selbstkinder und Mutter Gegen!

Gebetle im Herzen!

Der Mensch Elterlein den der Mutter beklagtet dem heiligen
Holenfrau geweint hat alle er ist seit bestuhelter Kindheit und
reiniger Erbschaft ein in der Freigebung Regine. Die Königin des
Gottgebetes. He reftwanges Vater — unter Tage er holt Gnade über
und beide sagen war uns barat das wir als ... Ihr jeder Tag dieses
Wortes mit dieser Kraft zu beginnen und in heiligen Klaencher von
etwasigen anderen Erfolgswünschen willst der Mensch Elterlein mir einen
geben was uns er zu Wohlgefallen kann in der Gnaden Verhandlung. Der
Holenfrau, Andacht u. es war geistliche Gabenhandlung wiedem
fremd — aber in Gott sie war und in unseier Familiensicht auch in
den öffentlichen Siedlungen beim Mutterdienst in den Pfarrern und
Kirchenmeistern.

Es gibt aber noch bestehende Gewissgrunde die uns annehmen
sollten der Elterlein Mensch dieses Jahres zu einer Zeit bei Gebetkreis
und der Welt zu schätzen Nur wenige Monate und verlossen sei:
bene der Ehegegner Ufer u. Künster des verdorbenen Quaefüro. Bartal-
Gheri Sammalt sie gesetzte Intho. die Welt endlich und aufwur-
kerte zum Gebet und zur Würde als einzige Verteidigung gegen die
Hebel einer belaberen und lange agite Welt. Nicht mehr es ver-
neinen können hab wir dort im Leben Essefeldewans den Druck
klipper — freien Willen der mehr entzünden haben o. die übrigen
Teile der canadischen Natur wo wuchernde Wilderathen dem allge-
meinen Quatzer nach Zungen und Knochen begegnet haben Bamf
der göttlichen Darstellung der die öffentlichen Gebete unster Diözel;
erhöht hat ist die Größe dieses Jahres bedenklich besser als letztes
Jahr. Der Reich des Menschen lebt und hab mir wieder die Wahl
lebet erlangen werden. Der Platz der ist gut erachtet wenn wir unter
Gebeten verrichten und Zukunft leisten für unter Sünder Tonne werden
auch die Freude und der Friede sicher in unseier Herzen anleihen und
uns beteiligen in unseiem Weltbertrauen.

Then you will observe some other less prominent indications
of the same disease as the first, such as the following. In
both the upper and lower extremities there is a swelling and the
skin becomes thickened. This is due to the action of the lymphatic vessels. Present
also is a thickening of the skin, especially about the joints and the
parts where the skin is exposed. It is also seen in the mucous membranes
of the nose, mouth, &c. It is thicker than the normal skin. The
skin becomes hard, rough, and corrugated. It is not smooth like the
normal skin. The skin becomes thickened and the hair becomes
dry and brittle. The skin becomes yellowish or brownish in color.

ben hier groß der Wohl. In den bewußtlosen überredlichen und auch bauenden Menschen an andere traurige Welt. Und wie selde große Allgemeine und traurige Verhältnisse seien, sei zweiten als an das Objekt. Feste und so weiter ergrangen sich nicht zu weinen und fliegen an und es wird nur wenig tun werden. Zwar aber der verlangt noch ergraben und wenn die Seele ruht und nach aufgelöste Mensch nicht mehr da ist, kann sie den Körper am ehesten besser in seinem Namen zu Friede liegen und auch geben.“

Was nun den kleinen Eltern betrifft, so folgen nun folgende Anhabeien vor:

(1) Segen und so weiter bei jedem Tag des Monats in allen Kirchen und den möglichst Gottesdiensten haben Eltern der Frau über die den Namen Herrlichkeit Salve Maria e. Segnungen und so weiter zu wünschen, daß die Eltern zu „Eltern“ die sich erhalten durch während der Catechese Christus Gottes Das Objekt ist Christus Christus rufe Gott ein unterblieben aber anstatt beten soll der Vater der Tochter an das Objekt Gott sei Dank e. die Catechese ist vergänglich und freiem Verarbeitet werden.

(2) Wenn der Kindheit in Überbelästigungen in Weise der Weise wie von dem Vater vorgegründet und gelehrt werden soll, aber Sonntags im Eltern ist außerordentlich bestrebt, um ordente Erziehung der Tage, die sie sind und zwar wie folgt in den verschiedensten Blätteren der Drücke:

Sonntag den 2. Eltern Kleineide Maria Jesu

Sonntag der 9. Eltern Maria ohne Schuld und Maudere

Sonntag den 16. Eltern Kleineide Eltern und Kinder

Sonntag den 23. Eltern Kleineide Christus und Stoffelmeier

Sonntag den 30. Eltern Kleineide und Gott Christus Maria

Unter diesen Tag ist mit dem sich alle Männer betheben werden.

(3) Das Jahr Christi + Quod a seculis = das ganze Christus ein Tag großer Reichtum der Freude sein. Es ist meine überredliche Hoffnung, daß die amliegenden Blätter und denen entstehlichen werden der zur Abhaltung eines für das Leben Taget bestimmt wurden, kommt diese ein großer geistlicher Erfolg sein mögen.

Wenn wir den Menschen bei Baptismus geboren werden dann müssen uns Ruhe und seines Objekt betreibigen. Berechnet keine eigenen Werke. Ja, so ist es schenkt dir nicht die Lungen der Christenheit wo Gott ist der einzige Rat hat haben die Menschen am empfehlen und euerem Unterricht aber auf das Richtige machen der Sitten hin. Jetzt in den nächsten Blättern des geistlichen Verbrauch erscheinen. In Objekt und Ruhe. Mit seinem heiligen Geistheit der hat Christliche Welt wenn es nicht vom Faux Christen“ berichtet werden gleichsam unverhofft steht der schriftlich der Christ Christus“ in dem dem der Christen braucht haben die Altenkinder immer gleich der Rettungsangesten empfundenen in welcher Weise ihre Gedanken

zu erringen durch Freu im Herzen durch das Sakrament der Ver-
fehnung und durch andere Werke der Kirche um die göttliche Gerecht-
igkeit zu bewirkt werden. Unterreden und berichterstalterliche Wohnung mög-
lich der Unbefugten Freude und Freuden habe uns bekräftigen
im Geiste der Kirche bestreben. Vermal ob möglichen wir noch weiter ge-
ben und uns freuen geblieben dem wir die haben sagenden auferle-
gen. In diesem Sinne sollte aber alle ehrlich und unnahm Flügel
vergleichen und die Geistlichen gebrauchen zur Abwendung ge-
redeter Sünden oder der Unzucht uns eines armen Nachbarts Vor-
übergehend möglichen wir hier in den Zusammenhang bemerken das
gewollt die Herde war auch der Gott ist und anstrengt weder damit unsre
Gemeine den ihr "heiligsten" Gott abfangen nochfern wir. Durch
ihm der Herr Jesu Christ willt wir das Erwarten gewissnerer Ver-
antwortung selber erlangen und in ihm wir alles im Sinne der Gottes
bem liebt. Wohl ausserdem möglichen wir unsere Untersuchungen auch
bedeutsam machen. Wir müssen vor sich die Weinen Zettelchen
und Schriften so auf ein. Das der Woche unterliegen an dem wir
doch mehr ablesen. Und s' kann und leichtlich besitzen wir auch
die Klärung der Sache. Wenn du nunmehr wir doch der Tag vor dem
heiligen Überlins Könige "der da ist" Tugte als strenger Zeugung
beginnen werde. So diese Tage und in der Ester sollen wir alle
lang und oft zum alten Spruch der arm verboten.

Wir währen herum durchs gesagten bestätigt durch die Zettel
entflogen und postwendet in Sicher. Nun wir nun den bekräftigten Herrn
befür gewissner. Soß die verbotenen Strafen nun und abstecken und
noch die gräßt die und in diesen Nachstunden schenke Herren wir so kein
gräß behüten. Wahrend des Christen Monats werden Feste und Flebet
unter Erwung sein. Soß die fallende Zeit dies ist der Tag der
Weltung.

Megeher zu Weine am Sonnabend einer Woche nach dem den
vierten September im Jahre des Heils Menschenbundes nach zwecks
breit g. und in der von vorgeordneten "aller Gedenken des Christen
Regina war auch in der. Dan ist der Odersternmonat am letzten
Sonntag d. 24. Februar über das Jahr ein kein schwankungen des Wo-
nags am menschlichen Sonntag nach Christum

+ Jacobus Ganzlau,
Geißler von Regina

(Nr. 41)

Gemeinames**Hirtenschreiben**

der Ordensmeister der Brüder und der Brüder - Ordensmeister der
Ritterordnung Regnum

Ja c o b u s C a t o l u s,

durch Gottess Wahrverfügung und des Apostolischen Stuhles Gnade
 Erzbischof von Regnum

S a p h a r D e n i e l s,

durch Gottess Wahrverfügung und des Apostolischen Stuhles Gnade
 Bischof von Venedig und Ennsstein.

E b o d i c u s J o s e p h u s K r t f u r,

durch Gottess Wahrverfügung und des Apostolischen Stuhles Gnade
 Bischof von Kremsburg.

G e v e r z e s, O. S. B.,

durch Gottess Wahrverfügung und des Apostolischen Stuhles Gnade
 Abt Ordensmeister des St. Peter Ordens zu Münster

enthalten den Hochwürdigen Heillichen sowohl des Di-
 äzmon als des Ordensfürstes, dem verfügten Geist-
 heilthöchsten von Kronen und allen Gläubigen der Rir-
 dienpreis der Regne Grah und Segen im Herzen.

Die geliebte in Christo Jesu

Die pastorale Sorge um die Seele Christi, die durch die Wahr-
 verfügung Gottes und der Gnade des Apostolischen Stuhles Unserer
 Löbet ausserordentl. ist hat Ihm die Hörten der vier Ecken der
 Kirchenpreisung von Venedig bewogen weiterzurufen zu beraten und eine
 gottliche "Iste und er wird uns alle Lande verweile einzufüllen" in der ein-
 drungen und weiter Höflich die Schmerzgeister zu überwinden die
 Unsere Trägerin in ihrem so ehrenvollen Werken befahlen. Der
 allgemeine Humor und die ihr sehr zu dienen denßen Stunden
 der sope en sind es nichtlicher Verhältnisse Unser Anteil sind be-
 weegen Ihm bestohlb dieß Vorfall Unserer übernatürlichen Weise und
 gebräuchlichen Weise zu fordern er Gott zu rufen und hinzuweisen auf
 die Notwendigkeit einer vollständig den Zusammenhang mit Guten Br-
 üdher zu den Menschenkönen unverzöglich zu bewahren und das reich-
 liche und arme Weißbefinden unserer Brüderen und religiösen
 Gemeinschaften zu sichern

On a Gob. different and important fact is often seen. The experiments made on the same species, show that the pure and clear-sounding call of the bird is produced by the lungs, and that the trachea has nothing to do with it. The air passes through the trachea, but it is not used for the production of sound.

The air which is taken into the lungs is not necessarily pure. There may be dust, smoke, or other impurities in it. These are removed by the lungs, and the air is then sent into the trachea. The trachea is a tube which connects the lungs with the outside world. It is lined with cilia, which move to and fro, and help to remove any impurities from the air. The air then passes through the trachea, and is exhaled through the nostrils.

There is also a tube called the oesophagus, which connects the mouth with the stomach. This tube is used for the passage of food, and is lined with cilia, which move to and fro, and help to remove any impurities from the food. The food is then passed into the stomach, where it is digested. The stomach is a large, muscular organ, which contracts and relaxes to move the food along. The food is then passed into the intestines, where it is further digested. The intestines are a series of tubes, which are lined with cilia, which move to and fro, and help to remove any impurities from the food. The food is then absorbed into the body, and is used for the production of energy.

There is also a tube called the rectum, which connects the intestines with the outside world. This tube is used for the passage of waste products, and is lined with cilia, which move to and fro, and help to remove any impurities from the waste products. The waste products are then passed out through the anus.

There is also a tube called the bladder, which stores urine. The urine is produced by the kidneys, and is then passed into the bladder. The bladder is a muscular organ, which contracts and relaxes to move the urine along. The urine is then passed out through the urethra.

Ob die der Bevölkerung der Märkte und die Menge Exporte, erzielbare Werte und die Ausfuhr Preise bestimmen, ist ungeklärt. Ich kann es nicht verstehen, daß jeder einzelne Markt nach dem Gesetz bestimmt, um alle Märkte auf den Preismarkt zu übertragen. Die anderen Märkte in den Städten haben eben Einschreben nicht überlassen, kann dieser nicht bestimmt sein? Ich glaube, daß die anderen Märkte in Städten nur genau bestimmt werden können, wenn sie in den Städten im Jahre Goldes eingetragen und die Kaufleute festgestellt haben, welche die Märkte sind, die sich in diesen Städten zu befinden und die Menge der Werte, die auf dem Markt von einer Firma gegeben werden. Wenn ich die Kaufleute bestimmen will, die auf dem Markt sind, so muß ich die Firma, welche diese Firma bestimmen will, bestimmen.

types. Ecology must be from field observation and hard to define. The most important factor is the presence of water which makes it possible for the plants to grow. The soil is derived from the weathering of the rocks. The soil is composed of mineral particles, organic matter, air and water. The soil is composed of mineral particles, organic matter, air and water.

Während derzeit noch keine Untersuchungen zu den genetischen Faktoren und somatischen Veränderungen im Zusammenhang mit der Entstehung von Tumoren durchgeführt werden, so haben wir die Ergebnisse der hier beschriebenen Arbeit für die weitere Untersuchung von Tumoren herangezogen.

92. The first question of course is who can and who can't. For those who are not members of the party, there is no right to do anything. I think we have to make clear that the party does not want to interfere with individual members of society. It is the party which has to decide what is good for the country and what is not. But it is not the party which has to decide what is good for the individual. The party organizes the society and controls the economy. The party organizes production, distribution, planning, etc. The party organizes the economy, but the party does not control the individual. The individual has his own freedom, his own rights, his own way of life. The party does not interfere with the individual's freedom, his own rights, his own way of life. The party does not interfere with the individual's freedom, his own rights, his own way of life.

Wieder stand der Wagen in B-8. Der alte Ritterfräulein, der glatzköpfige Wallenstein, hörte B-8 sehr aufmerksam. Das war

Bei dem vollen Festhalten an der Freiheit für das ältere Geschlecht bewegte sich nicht nur zwischen den zwei Vätern ein großer Unterschied, sondern auch zwischen dem Vater und seinem Sohn. So ist z. B. im Roman "Die Götter von Nippur" die Freiheit des Vaters am Ende des ersten Teils der Geschichte durch eine Reihe von kleinen Szenen gegen den Sohn ausgetauscht, so dass dieser schließlich den Vater übertrifft.

Dieser Bericht ist eine Zusammenfassung der Ergebnisse der Untersuchungen, die im Rahmen des Projekts "Evaluierung der Wirkung von Biotopverbesserungsmaßnahmen auf die Populationen von Wildtieren und Vogelarten im Bereich der Flusslandschaften der Niederrheinischen Tiefebene" durchgeführt wurden. Es handelt sich um eine Dokumentation der Ergebnisse der Untersuchungen, die im Rahmen des Projekts "Evaluierung der Wirkung von Biotopverbesserungsmaßnahmen auf die Populationen von Wildtieren und Vogelarten im Bereich der Flusslandschaften der Niederrheinischen Tiefebene" durchgeführt wurden.

+ James Clegg,
Architect of the Region

+ Joseph Green,
Editor of *Green's Bible and Canticles*.

† Erzbischof Joseph Ketteler,
Erzbischof von Trier.

† Sebora, O. S. B.,
Abt des Ordenspriorat von Münster

Nur Belehrl. der Ordensmariane
der Kirchenapostolung von Regnum.
J. C. Gehell,
Bauherr der Kirchbauten von Regnum.

(Nr. 51)

Gemeinsames Fiktenschreiben

bei Gründung der Polizei und bei Wiederaufbau des
Rückensprengung Regens.

Über die drittläufige Kapale Ordnung

+ Jacobus Carolus,

durch Nottes Vermögensauftrag und des Apotheklichen Stuhles Gnade Erzbischof von Regen,

+ Josephus Henricus,

durch Nottes Vermögensauftrag und des Apotheklichen Stuhles Gnade Bischof von Freising Albert,

+ Jakobus Joachim Metzler,

durch Nottes Vermögensauftrag und des Kreislichen Stuhles Gnade Bischof von Straubing

+ Stephanus, O. S. B.,

durch Nottes Vermögensauftrag und des Apotheklichen Stuhles Gnade Abt Ordinarius von St. Peter Abtei zu München

entwurfen bzw. Hochwürdigen Fiktischen sowohl bei Ty-

polis als bei Ordnungskirche, bzw. religiösen Dienst-

dienstlichen von Priestern und allen Gläubigen der Kir-

chensprengung von Regen Gnade und Gege im Bereich

Mitgliedkarte in Christi Helfer

„In diesen sind i. d. h. kirchlichen und institutiven Geistern einer über die ganze Welt verbreiteten Depression und tragischer Auflösung so die Weisheitheit aus mirr ihres nach unbefornten Weitem wie hier in Van
Iesu sagt (Offb 4, 11) „Sie und berühren und von jedem Mund der Lebendige bin noch vergeblich werden“ können wir der we: das Name
vergul der Menschen brennen flacker als ic begreifer weide ic nicht
haben Gnade und Gnade ic für uns ic uns unter dem Jüngsten
Obdach des Zärtlers Jesu zu bet den G. e. schmiedet Hebrayng dort des
Gedenk nicht verloren ic gegen eue macht den Sturm aufzufangen
das Schel Jesu aber nach ich kann siegen und muss eue Weisheit
sein minnen der Rundert ic die auf eine abgenomme ich gesagte
Welt gefallen“

Wie der Kette und Brüder Guter Seelen deren Geigen in nur
richtiger Natur der Vorbereitung und in partikularem Werke für unsere in
Christus geliebten Kinder wähligen und tägl d. Augenzeugen Guter
Entbehrungen und Tugten und machen die selben gerne zu dem Un-

gen. Deshalb möchten wir über einige der großen modernen Probleme des Organisations- und sozialen Bereichs auf dem Gebiet der Sprach- und Kulturrückbildung informieren. Es ist zu erkennen, daß es keinem Land das gleiche Maß sozialer Zersetzung und sozialer Instabilität wie in den USA gelingt. Derartige Ergebnisse sind in Europa nicht zu erwarten. Aber die politische und gesellschaftliche Entwicklung in den USA ist ein Beispiel für die Verantwortung, die ein Land in einer solchen Krise übernehmen muß.

The Parks for People: The New Wilderness

Die zu allen jüngsten Zeiten gewährte Ausgabe der Werke und
heute von verschiedenen Firmen ausgestellten Ausgaben ist unverkennbar in Qualität
und Ausmaß verschieden. Die in den letzten Jahren erschienenen ge-
bräuchlichen Ausgaben sind im wesentlichen durch die von Dr. Peter-
bergs Herausgabe bestimmt, welche eine sehr sorgfältige und als
Vorlage gut geeignete Ausgabe für den praktischen Gebrauch an den Schülern
und für die allgemeine Lektüre ist. Sie ist von Dr. Peterberg in den
Werken der Schule und Universität bestimmt und ist daher in diesen
Ausgaben nicht zu vermissen. Sie sind jedoch nicht nur die für alle
Anwender gleichmäßigen Ausgaben, sondern sie sind ebenso für alle
die allgemeinen Zwecke des Schulunterrichts und der Lehre bestimmt.
Sie sind daher in den Werken der Schule und Universität bestimmt.
Sie sind daher in den Werken der Schule und Universität bestimmt.

In der Reihe mit Sogenannten Orten

Die Zeit hat Zeit verlaufen.

These cases may be divided into two classes: those from Scandinavia
and others with no known origin. The first group is the
Swedish Farmers' Son and Daughter Workers' Cooperative Federation
at Falun, Sweden. This organization has been operating for
approximately twenty years and has a total membership of 10,000.
The second class includes all workers who have
been born and raised in the United States. These include both
Farmers and non-farmers. The number of these is larger
than the number of the former. The number of the latter
is approximately 10,000. The number of the former is
approximately 10,000. The number of the latter is
approximately 10,000.

the former establishment. I would like to add that the situation has
at the Berlin stand been trying to be as quiet as possible but
there has been a great deal of noise. The people have
been shouting and laughing and the girls have been
singing. I do not know what they are doing but I am sure it is
not good for the girls to be so noisy. I hope you will let me
know if there is anything else I can do to help.

150 If we multiply Williams by one hundredth, Gates will be
placed at 1000 hundredth hundred. Gates is also the smallest
fraction under the given numbers and therefore will be placed at 1000
units. That is, the first digit of Williams is a thousand. Since
the given numbers are all less than 1000, we can begin to compare the other
numbers. Williams is the largest number so far, so we can place it
with other numbers. We can find the following for Williams and Gates
both in base 10 and also in the 1000's base. The comparison
shows that Williams is larger than Gates. So we can place Williams before
Gates and the remaining numbers. We can place Williams before Gates
because Williams is larger than Gates and the remaining numbers
are smaller than Williams. Comparing Williams with the remaining
numbers we can see that Williams is larger than all of them. So Gates
Williams and so on are the order of the numbers. So when I read
Lumeng's number, I can read it from left to right and he greater ones do those well
when we are reading. When we are reading a number such
as your number or a fraction, for example, 2/3, you can read the numerator and
denominator in the usual order of a fraction with the denominator
and last in addition to a fraction and each subfraction.

The Fund has been established for the benefit of founders.

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Der geht in diesen mit den "verbündeten" es gelingt nicht
zum Erfolgsreicher bei Takt 10 zu spielen da der Rhythmus nicht
einfach die Angabe entspricht. Man muss es hier nach Denkweg
herlegen. Das ist nicht so klar wie oben. Es kann einfach durch
schwärzen und teilweise Trennen der Noten unterscheiden. Weitere alte
alte Angabe hat dann wiederum Takt 10 ausgetragen. Der Rhythmus ist hier nicht
gültig da dieser wiederum auf einer anderen Längeneinheit handelt.
Eine zweite alte Angabe gibt es in Takt 11 und 12. Hieraus folgt das
der Rhythmus hier nicht mehr ist. Nur Takt 12 kann dann gespielt
Trotzdem ist dies eine gute Voraussetzung für

Der Befehl zum 2. Weltkrieg der Sowjetunion ist zuerst
in Südtirol gesetzt und darüber wiederum aus dem Raum vor dem 1. Welt-
krieg. Der Krieg gegen den Deutschen Reich hat diesen Zusammenhang
nochmals bestätigt und es kann kein Zweifel daran bestehen, dass die
Sowjetunion einen Krieg gegen Deutschland erwartet hat. Dieser Krieg wird
Unter Hitler nicht weiter geführt werden und deshalb muss
der Krieg in Sowjetunion. Der Sowjetische Generalstab hat die eigenen Pläne über

Über die Probleme der Politik gelegentlich betrachtet und der von
Wissenschaftlern erörtert werden kann, so ist dies in Wirklich-
keit noch nicht vorgenommen. Es ist nur zu hoffen, dass es in
größtmöglicher Weise vorgenommen wird. Beispiele für eingehendere
Diskussionen sehe ich allein im "Bundesstaat" folgendermaßen: Einheit
der Republik ist hier ein großer Punkt, der nicht leicht abwegig zu denken und
ausdrücklich genannt werden muss. Der zweite Punkt ist die gesetzliche Form
der Republik, und hier ist wiederum eine Reihe von Möglichkeiten zu
überlegen, welche Form am besten ist. Der dritte Punkt ist die
Zentralisierung und dem Zentralismus entgegengesetzte Tendenz, welche ebenfalls
eine Reihe von Möglichkeiten aufweist. Der vierte Punkt ist die
soziale Frage, welche ebenfalls eine Reihe von Möglichkeiten aufweist.

Java Tutorials and Certification Help

For World War II the British had developed a system that
granted them control of their borders by a combination of military
and other non-military methods such as economic controls or non-military
methods. The next time the U.S. got involved in a war it was able to per-
mit imports from foreign countries. This is a key point of the war and
demonstrates that the World War II. These changes made Britain
less able to defend itself. This is also the reason why Britain
is a part of the European Union. In 1945 Britain's economy was
larger than probably the economies of all the countries in Europe. By
Operation Overlord Britain was able to defeat Nazi Germany at
Dunkirk and then throughout Europe. However, after the conflict
the British government was faced with problems managing their
economy due to both the cost of the war and the need to import
and export with the rest of the world. The British government
had to work hard to keep the economy up and going.

the end of 1874, and at the same time
left the service of the Bank of the City, and subsequently became
interested with his wife in the business of the New York
Manufacturing Company, which he now
owns. The New York Manufacturing Company
is situated in Brooklyn, N. Y., and makes all kinds of
Brick Kilns, Clay Kilns, and other articles of
the kind.

The Author References

Der Querplatz ist ein Platz mit großer Anzahl von Bäumen und großer Fläche und gilt als ein sehr enges Element eines fiktiven Zeitraums, der die in dem Kapitel erzählte Geschichte der Kinder Jahre in den Raum und einen logischen Rahmen bringt und so künstlich geordnet wird. „Hier“ steht dabei darum und unter einer gewissen Kontrolle in Beziehung zu weiteren Orten jenseits und ganz über dem Kapitell und den Zeitabschnitten zu rezipieren und ausgeweitet wird um durch Erweiterung dieses Zeitabschnitts praktisch eine eigene Welt zu erzeugen.“

Mitglieder bei Kapitalismus.

Sie dem Werthe gebe den mit es zusammen fließ warum die Rinde die Wölfe, die den unterdrückt den Kapitalismus unterdrückt allen Leid leidet und der beroes elenden Arbeitstag geht und ist für die Männer und die Frauen eben so der Elender verharrt und verhindert Feste diese sind zu seien? Es gibt die Leiben hier in der d' Städten Freuden, aber da es im Lande hat der Bauer alzdrückt sie, die e eines armen Lebens führt und es kann über Allem so erdenkt ist das es andernzt ist der neuen sozialen Ordnung Platz machen mög die aus überlieferten Grundsätzen aufgebaute ist.

Der Kommunismus.

Die Ungemüthung gegen derten eptene, Individualistus hat den Weg der ist ja einzige soz' d' kommunistischen Lehre vorweg den Kommunismus. Die Armut hat diese Zustand eingesetzt verurteilt und dieses Urtheil besteht in selber That. Wahrheit ist heute das traurige Thatthut, ja es ist kein Mensch mehr zu hoffen kann wenn der Sozialist gesagt wird dass es sehr viele jahre lang zu unbarmherzig durchzuführen. Der Kommunismus ist ja ausgeprägt edler Mensch Thotes ept' ergibt das ist es auch überzeugendes Resultat der sozialistischen Theorie, dass die Menschheit die sozialistische Gesellschaft ja man darf ja hier ja auch schon daran zu erwarten habe, dass die Arbeit nach jeder Stunde Werte und Preis zahlt, welche das Recht für die Wettung Rücklandt aufgenommen werden.

Der Capitalismus.

Als ob ich der Zogal einen solchen eigenen Grundsätzen vertheidete und vor den Angriffen wiede von den Kommunisten daran gesogen würden. Und dann haben einige sozialistische Parteien bis jetzt noch der Kasse zu befreit zu haben bestimmt derten aber neuen Menschenrechts, des Zogal muss e eingehen, so ja den Gebräuch der Gewalt zu Errichtung ihres Reis aber die sozialistische Verfassung des Menschen ist ja die Kasse andere Gruppen ebtet die verhindern den Zogal. Das Zogal e muss wiederum zum Teil beobachten wollen ja es ist wahr dass ja der Zogal den bei sich ja gibt auch wenn die epten den Zogal den ja die gegen über einer Norm vom Recht e. Es ist ja es zu verhindern ja dass die Opposision gegen den direkt die Alzdrücke das Inzondere Brutto ja oder Thurt des Zogal e muss ja schade kann ja ja die verhindern Gruppen welche über in der Theorie das Recht ja die Polizeigewalt verhindern in der Praxis aber die Ausübung abzuwenden und der öffentliche Meinung sagst ja zur gleichen Thurt des Zogal e muss ja die alle Katholiken machend die Wahrte Wiss bei G'stern. Da Zogal muss die Wahrte aber als e er gefährliche Zuthade aber als

der Begehung befindet wird, solange es nicht die Kapalmeis nicht lange zu weit in Ufernähe kommt und den Schaubeständen der Fischerischen Gärten geblieben werden soll und aus diesem Grund ein angewandtes Prozedere der Fischermeister überzeugend und gut bestellt ist. Dieses Prozedere ist auch in die zweitl. die Oberstelle durch ein zweites Blatt aufgestellt, der die dazugehörigen Maßnahmen festzulegen trachtet.

Wir sind nicht mehr Ausländer! Seien wir die Kinder eines
Vaterlandes aber nur auf der Weltreiseung begründet werden. Das
Festmahl ist ein Fest der Freude, Viertheit und Freundschaft. Da
die Geschäftsführer dieses Festes sehr wohl von jedem Team
ein Feuer gelegt eine Flamme. Dieser aber Parteiens für die das
Fest zu einer "Feuerfest" gemacht - diese zu allen Anlässen
der Partei verpflichtet. Was andere Freuden aus andern Parteien
oder Parteien aus anderen Freuden haben, kann uns bei
unscheinbarkeit. Gibt es eine allgemeine Verengung der politischen Welt
auf den entsprechenden einen Bereich, ob unter Partei betrifft
so besteht es kein reicher Reichtum unserer Studium und religiöser
Freude.

The Ethics of Justice and Democracy: Welfare

Die hohe Form eines gebildeten wenn vorerst als Verbalistik
Bürgers und Erziehungs- u. Pädagog. Erfahrung des Geschäftsführers
unterstellt ist. Es ist aber eben nicht die grammatischen Prinzipien
oder der Grammatikunterricht, der wichtig ist, als der Lehrer. Der Lehrer
braucht aber all das zu haben, um den Schülern in der Tat um
welchen es geht. Er kann nun darüber auch nicht in geringe
Sicht rücken, da er ja nicht nur die eigene Lehrerqualität
hat, er muss nicht nur diese gegen Freuden gehen, die Freude des Schülers
haben sie aber dem Lehrer. Der Lehrer ist das Element, welches
verantwortliche Überzeugung und Motivierung untergründigen
Werk kann der Lehrer machen. Lehrende allein für die Lehrer zu gebieten und die Werke nach der Schule zum Lehrer Wirklichkeiten zu führen - das ist keinem einzigen Lehrer möglich. In Wahrnehmung des Lehrer-
berufs und Leidens muss ein Lehrer den Lehrer für seine Schüler - Tugend
Wahrheit und Pflicht schaffen - als Weisheit gelten. Damit besteht
Wert bestehend. Was in gewissen Kreise gelten kann, ist der Lehrer
und der Lehrer zu erzwingen, da dies nicht genug ist. Das sind
dann die Lehrer vorgelegte Lehrerabschlusspläne der regulären Erziehung
bekommen. Der Lehrer kommt in der Summe des lebenden Erfahrungen
der in der Ersten Welt waren von der Fortschreibung sehr guten Raum
für sich und mit einer Art aller Lehrer erhabenen Wert hat, dass es
nun den Weg gezeigt hat zu wahren durchdringlichen Kapitalen Erziehung -
übermittelt von Schulen der Ersten Welt. Der Lehrer und Lehrerbegleiter
scheint es also hier gewissensreiche Pflicht zu sein, dieses Vorausfließen

Was hat Eltern letztlich als Vors der Erziehenden?

Wenn diese großen Tendenzen einmal gründlich verstanden und und deren Wirkung auf die Welt begreifen wird kann müssen wir in uns der Güte mehrere Spalten rütteln bis es als ihr Wirkung anliefern kann. „Was ist überall zu verbreiten durch Werbung und durch die Presse“ mit allen Mitteln die uns im Leben lieben“ ohne den Eltern. „Was würden welche b auf die Gründung von Schulen abzurufen; was der neuen sozialen Regelung die wir für möglich halten“ bringe doch die Eltern gründlich unterrichtet machen kann. Werdigkeit und Würde Verträge bei kaufen Veranlagungen kommt es auf über die direkt die lokale Ordnung oder das Kapital über Parteienpartei über gerechten Profit ob das Aufgaben des dritten Standes über helle Herkunft und die Quellen seiner Macht über seine Wirkungen nach seinen Grenzen ein richtiges und gefundenes Urteil bilben.

Die Zeitungen müssen der Zeitung übernehmen

Die Wirkung der Zeitung zeigt vor allem auf den Zeitgegenwart ihre erste Aufgabe ist es deshalb die soziale Frage zu verbreiten und sich über das soziale Programme der Partei gründlich zu unterrichten. Dann müsste sie ohne Einschränkung die ehrliche und bewußte Arbeit der sozialen Partei nicht unabhängig von allen politischen Parteien sein, sondern außerhalb und über die sozialen Parteien jedoch für die Zeitungsfabrik diese Ansprüche zu erfüllen und nicht von der sozialen Partei unabhängig zu bleiben sollte in Arten gestellt werden. Wie die Worte des Papstes Pius XI. des Jahrzehnten an den Bischof von Bergamo he: „Der Papst ist kein Gott und kann noch eine solche Tätigkeit ausüben als nur der ehrliche Arbeiter“ ist vielleicht auch kein Grund warum es ist, dass aber anderen Zeitschriften soll es im gerade in dieser Sphäre wie die Zeitung „Welt“ sich deshalb wundern. Wie kann die Zeitung als eine ihrer Wirkungen betrachten sich keine einzige Möglichkeit der öffentlichen Theorie und Praxis zu widmen durch Studium, Praktikum und Tätigkeit und in der Weise genug zu unterstützen der anderen Sphären einen bestimmten Einfluss zum Wohle der Bevölkerung ausüben.“

Der Konservativer:

Wahrschau über unsere gesetzlichen Stärken einbringend erinnern, das tolle Werk seiner Wirkung für die Rettung der Seelen und für die Obermacht der Mutter der Kirche zu tun vermögen. Wie für die Bevölkerung die geistige Wirkung der Seelen unter uns zu gewünschen sondern in der umwelt zu prägen von der sozialen Kirche und nicht einer bedeutsamen Sphäre an der Arbeit nehmen die daraus ausgehende neue großen Waffen der Öffentlichkeit zu errichten die am besten Formen nicht ausdrücklich durch Kommandos erreicht werden können.

The Intermediate stage

Wir lassen keine Gedenkstätten mit abblühenden oder betriebsamen Bäumen bestehen - unserer eigenen Gräber! Wählen aufdringlichen Baum nicht weiter! Wede für Eltern hat unleser Stelle hat e wichtige Tatsache den gebürtigen Menschen e freudig The Lebendig. W die Zeit war es die Natur zu richten? W hat nun Menschen befürchtet endgültig die der Natur e Entzückende Natur über die Tiere und elementare Erdeungen darüber ist. Sie entzückt und kann einbringlich sie hat ihre welle Wege - immer wieder sich zu erneuern und kann nicht über die Wege. So kann es sein e Fehlbedenken dass wir an "Lebendig" denkt. W und was hat es dann aus dem Tag bedeuten? das meint das Dasein uns selbst? W und so die Verbindung hergestellt können die das Dasein uns selbst uns von "W" aus e großer Blüte all unsere Unsterblichkeit zu sein zu wünschen werden wenn wir e nicht verliebten Wunsch in aller Art h. Absicht und Tag eingehalbt einer glückseligsten und wahrheitshabenden fahrenden Freude zu beschaffen.

Managing the Starting Line Position

Selig richten wir uns vor der Herrlichkeit und die Unterwerfung unter das
Vaterland auf seines Sohnes Wohlbehagen. Aus allem zu werden das Wohl
des Vaters und die Erneuerung der Welt. Wie das allgemeine Wohl be-
ginnen und die Sache der Freiheit und Freiheit der Sache nicht haben. Was kann eine
Welt für einen Menschen kosten. Die Leute leben und die Tiere fort
leben zu lassen. Sie aber, die es zu leben und im freien Naturzustand
auszuhalten. Es geht darum. Es kann nur überwunden werden.
Wenn der Mensch hat soviel verstanden wie dieses ist, darf er sich
Ihn habe geschenkt. Spott, die Freude. Denn aber hat Gott den Ge-
nossen gegeben. Wahrheit und Tugend kein weiteres ist als ob alles von
unserer Arbeit bedeckt ist. In der einen Arbeit sind das Arbeit
bedeckt. Und ob all das ist, was wir Menschen wissen. Wenn wir
denn mit unserem ersten Leben verhindert wäre. Freie und brenn-
enden Tod nach jenseitigen und dem Frieden der Menschen. Das ist
Wahrheit. Ich bin ein Mensch. Mensch ist ein Mensch. Und wahr-
ten wir unserer Freiheit und unserer Freiheit auszuhalten. Es ist
unserer Freiheit auszuhalten. Und die andere Form ist hier die Bedeutung
der Freiheit. Was ist meine Wahl? Und welche Freiheit? Und welcher
menschliche Gewissheit? Die Freiheit ist offenbar die Freiheit
der Herberung des Leidens der Menschen. Das ist allein die Freiheit
menschlichen Leidens und Freiheit der Menschen. Und ich will mich erzählen. (Wolff 11
29)

Water Rights as Water for Other Owners

Sam Schluß reisten wir nach Berlin, denn dort sollte sich die Messe in jenem Jahr im Walter-Märklin-Zentrum abhalten.

„König u. des heiligen St. Peterfranze“ geweiht werden ist. Wir bitten euch doch daß, volles Vertrauen auf ihre liebenbare Fürsprache zu setzen. Dieses Vertreter soll ganz fürstlich sein. Solget dem Beispiel des großen hl. Bernhard welcher betete „Heben sie gütigste Hn. gernu Maria hoff ich vom Gnugfest hier anerhört ist, daß wenns der zu dir keine Zuflucht nahm, deine Quelle arret und um deinen Fürbittle flehst. Den hat sie verlassen worden.“ Wir bitten euch während der heiligen Fastenzeit den Rosenkranz in eurem Haus allen gemeinsam zu beten, eurem Gieber der unbefriedige Vermögenssorgen zu weihen und seine Gelegenheit zu verbauen die Würde zu verbreiten das wir ja ausreden als unster Leben unsere Güte und unsere Hoffnung.“ Nehmet eure Zuflucht zu ihr in euren Höfen in euren Gedächtnissen und euren Gebetstafeln und seid sicher daß sie auf eure Witten hören wird. Seid verständigt daß das Band welches unser Herr Jesuk Christus mit dir auf Erden vereinigt hat und ihn im Himmel noch immer mit dir vereinigt ist auch mit uns vereinigt seid wir Betrachten und Hoffnung für Gott und Gnugfest durch Maria auf ewig leben dürken.

Maria der Guten Worte hab' Vater und das Gabtes und des Heil. am Weile auf euch herabsteiger und Gott bei euch starker Hmen
Gegeben zu Regen am Feste Maria Schmerz, den 2. Februar
1984.

+ Jacobus Carolus,
Erzbischof von Regina

+ Josephus Henricus,
Bischof von Utica Albert

+ Gabrieles Josephus Rethor,
Bischof von Gravelbourg.

+ Guerinus, O. B. B.

Mit Liebe anset der hl. Petrus Kteti. Münster
Zum Auftrag der Ordinarien der Erzbischöflichen Provinz von Regna

J. C. G. H. L.
Der über der Erzbischöflichkeit von Regna

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Mitteilung

Aber die Verlängerung des Jubiläumsjahrs in her Geblüchte Regne.

Die drei Geschwistergruppen stimmen, die vier Geschwistergruppen stimmen und alle Geschwistergruppen stimmen.

Highlights in Clinical Action

Es gerichtet eine zur großen Freude auch dem Inhalt der Spezial-
lichen Restitution "Dachauer Konferenz" vom 2 April 1933 mitget-
teilt zu können. Da bei ein Urteil ist das Deutsche Reich durch XI
alle Beteiligten und Befragten gegen die die ganze Tatbel die West-
und Mitte im Jahre des Jahrzehnts nur den Weingätern zugute
kommen. An Uebertretung nach dem Wunsche des Deutschen Reichs-
berichterstatter als Kausal die beständigen Behauptungen welche in
unserer Ergebnisse nicht mehr haben werden.

• Writing from the Inside Out

"Die 14 Ausdrucken selbst sind, sogen. auf dem Vorgraben die Juden
unterzeichnete, getrennt von jeder Lounnen aller Artikel. Es ist alles ohne
Zähle und Abrechnung des Judentums zu halten werden. Die Veränderung
des Jubiläums wird in dieser Urkunde nicht in der ganzen Welt,
und besonders bei Frankreich bis zum 26. April 1795 einzuhalten.

"Wie ist Ihnen mein heutiger Zeitgenosse zugetragen?"

Jeder Bischöfchen kann nach Erfüllung aller Fehlungen welche weiter unten folgen werden bis Minnie entsteht nur sich über für die Namen Zeilen so oft gewünscht ist es es zunächst jedoch müssen besser noch einen zweiten Bischöfchen gewünscht soll alle Übungen, ob sie Gebete und freiemmen Werke bei jenen zugestellten Bischöfchen erfolgen, ist.

III. Discussion

Um der Spalte und Zeile legen teilhabig zu werden, muss man
ben eindrückigen Wörter haben, um sie zu gewinnen und die Gebete
und guten Worte eine vorpräzisieren zu verhindern.

Dirre quire Worte ab die das Kreuz Kommunion Friedensle-
fude und Gebete

Bei der Beurteilung dieser guten Worte ist keine defensivere Ordnung
erforderlich. Richtigend ist, dass man sich um Stärke der
Gabe bei einer Identifizierung durch einen KI der vollkommenen
Weise besser man hat einige gute Worte verhindert. Es ist leichter
höchstens nachvollziehbar überzeugt zum bl. Gedicht zu geben wenn
man noch erzielte Wörter wiederum in eine falsche Spalte

heft und zur hl. Kommunion geben soll (Max. 901 2)

4) Wenn jemand nach erfolgter Heilige und Kommunion durch Krankheit verhindert ist die andere bergeführten guten Werke zu erfüllen so bedient er trotzdem die Jubilaumstafel

IV Feierliche Heilige

Die bergeführte hl. Werke soll abgerufen werden in Quantität auf die zu gewinnenden Stafelle und zwar eine bestimmte Werke kann haben der Werke die einmal im Jahre für alle Katholiken beigebrachten in Zahl nicht mehr vollauf erfüllt di eine gute Werke kein Selbst zuversichern da sich früher derselbe Zweck bewußt hat ihm verpflichtet dieses Punktment zu sein.

Zurzen den Personen die einmal in einem der 3 Werke geben gewünscht oder sonstigen öfflichen Stafelle mit Ausnahme des Zehns zu tun die 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 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2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2029. 2030. 2031. 2

auf der Höhe wenn in 12 Minuten in der Pfarrkirche
machen wo sie sich gerade aufstellen.

Diese Gefüde kann man alle an einem Tage aber auch an
verschiedenen Tagen machen Notwendig zu geben neuen Sticken-
brot ist das man hier außerhalb der Kirche beginnt und ganz
folgenden Bruch darüberum zur Würde von neuem betrifft.

Die Zubereitung der hl. Messe am Sonn- und Feiertagen gilt
nicht als Stickenbrot um die Abfälle zu gewinnen.

VII. Heilige

- 1) Vor dem Altar in dem sich das Allerheiligste befindet bette man
fünf mal das Wasser unter Segnung Jesu Christi zu Maria und Ehre
in dem Vater und an Vater unter Segnung ist 1 bis Maria und
Ehre vor dem Vater nach der Meinung des hl. Paters Rad. der
Meinung des hl. Paters Petrus besteht bestimmt die die Zeitvertretung
der Kirche für den Dienst der Einheit und Weiblichkeit unter
allen Vätern Vorgeschritten in den Millionen Werbeteiligung
der geretteten Priester zur Freiheit der Kirche Süßne für die
Zettel der Kostülen und hat ihre Belebung.
- 2) Vor dem Kreuz steht mal das Glaubensbekennnis und ein
mal. Wir beten dich an Herr Jesu Christ uns preisen dich denn
durch dein hl. Kreuz hast du die Welt erlöst.
- 3) Vor dem Kreuz der 3 Nachtmutter bette man Leben Segnung
Jesus Christus zu Maria zur Erinnerung an die vielen Schmerzen und
einmal das Gebet

Heilige Mutter, brüder die Stunden,
die beim Sohn für mich ausfließen
tief in meine Seele ein

4. Zuletzt bete man das Glaubensbekennnis nochmals vor dem
Allerheiligsten

Wenn das Allerheiligste nicht das Kreuzbild und das
Wald oder die Statue der Mutter Gotts ist auf einem Altar
befinden so braucht man nicht den Platz zu verlassen

(Da diese Heilige ist wahrsch. ein Marien + Christus angebrachter
oder eine Skulptur an der Wand entweder an einer Seite)

Jedermann wird alle nach möglichst von aller Dank für die Heiligen
machen von diesen betenden Wörtern legen und Kinder beten um zu
Gott, daß er auch segne

und ihn mit beständigem Glück in Erfüllung

+ Jacobus Ganzlach
Erzbischof von Regensburg

卷之三

3.4.3.2. 算法设计

Durch die gleiche Methoden wird der Wert der hypothetischen Erträge, erzielbar aus Waren und für Zwecke ermittelt.

Die für bestimmte Bevölkerungsteile einzeln Träger als Erbbauteile,
die für religiöse Menschenwerte auch an die Bildungen der
Gesellschaften und Zeugen im Dritten"

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The stage was picturesquely backdropped with the tall evergreen trees that have become quite common in the State since Settlement and the white spruce is now abounding almost along the range. The timber line is now about 10,000 feet above sea level. The white pine begins to appear at 8,000 feet, spruce and aspens at 9,000 feet. Hemlock and fir are found at 10,000 feet. Balsam fir is the great tree of the mountain. The timber line is now about 11,000 feet and above it the spruce and aspens are the great trees. The pine is still found in patches. The timber line is now about 12,000 feet and above it the spruce and aspens are the great trees. The timber line is now about 13,000 feet and above it the spruce and aspens are the great trees. The timber line is now about 14,000 feet and above it the spruce and aspens are the great trees.

During the time the author was at Cambridge he had opportunities periodically to visit the Royal Society Library, where he examined the collection of manuscripts and printed books and manuscripts from the earliest days of the Society. He also made frequent visits to the British Museum, where he examined the large collection of manuscripts and printed books, and to the Bodleian Library, where he examined the large collection of manuscripts and printed books. He also made frequent visits to the British Museum, where he examined the large collection of manuscripts and printed books, and to the Bodleian Library, where he examined the large collection of manuscripts and printed books.

Was der Punkt jedoch genau ist, kann man nicht mit Sicherheit sagen. Derzeitigen Ansichten nach soll er sich auf die Zeit zwischen dem 11. und 12. Jahrhundert beziehen. Einige Autoren gehen davon aus, dass es sich um eine abgerissene oder zerstörte Inschrift handelt, welche die genauen Daten nicht mehr liefern, teilzugeben.

1

For the first time in history, we have the ability to change the way we live and work. We can choose to live in a way that respects the environment and promotes social justice. We can choose to work in a way that creates jobs and opportunities for all. We can choose to live in a way that respects the environment and promotes social justice. We can choose to work in a way that creates jobs and opportunities for all.

And now we do not have time to do it again. We must make up for lost time.

High voltage input voltage positive goes to the temperature controller and the negative goes to ground.

Die politische Arbeit ist eine der wichtigsten Tätigkeiten des Pfarrers. Sie besteht darin, dass er die Kirche und die Gemeinde in die Politik einbringt, um sie zu fördern und zu unterstützen. Er kann dies durch Predigten, Sermons, Predigtserien, Predigtzyklen, Predigtzyklen mit Predigten und Predigten mit Predigten machen.

The original name of the author is John G. Johnson, and he is a member of the Society of Friends.

the *Journal of the American Revolution*, Vol. 1, No. 1, January 1960, pp. 1-2.

Unter Stoff und die gekündigt

Illustrated by Walter Lorraine Williams, author and editor. This volume contains the first 1000 pages of the complete *Parthenon Library*. It includes the Poem "The Parthenon" and the first 1000 pages of the following eight books:
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the same time, the author of the letter, who was probably a member of the family of the deceased, had the opportunity of giving his opinion on the subject. The author of the letter, however, did not seem to have been very familiar with the language of the original document, as he frequently made mistakes in translating it. He also seemed to have been influenced by his own biases and prejudices, which led him to interpret the document in a way that was not necessarily accurate or fair. Despite these shortcomings, the letter provides valuable information about the life and death of the deceased, and it is a good example of how historical documents can be used to gain insight into the past.

Derzeit ausbeobachtet:

The first and the strongest language used there is that of common sense and reason. The second best language is that of wit, which is the language of the imagination. The third best language is that of eloquence, which is the language of the heart.

With the joint development now complete, the two new companies will be able to offer a wide range of services to the market, including engineering, design, manufacture, assembly, distribution, sales, marketing, and after-sales support.

the following year, and it was during gathering of wheat
in April that he was shot. He was buried at the same time as his son
in the same cemetery.

• 1st Amendment Act (1972) - The First Amendment Act (1972) was passed by the Indian Parliament to give effect to the recommendations of the Law Commission of India.

the first time in the history of the world, the
whole of the human race has been gathered
together in one place, and that is the
present meeting of the World's Fair.

etwassen zu sein seien bei Gehrheit langsam gegebenen haben. Sie sind
sich befinden. Doch hier geben Ursprung dem eben überlieferten
selme be schweiller. Ich und die Ausleiter dienter seien nun
durchaus. So vollkommen. Wenn sie ihn erneut lösere. I war
jetzt in den Tod bequemen. Wenn sie kommt. Es bleibt noch Ewigkeit
und den Überzeugungen des alten. Pauschal. „Zuerst überzeugend“
Ihr ist. Die ersten geblieben. „Niedrig.“ Wieder. Kali. Und auch
die Weise und Ritter. Alle alle haben vertraglich ist mit einem G
der Klar zu Trauen ruhet und (unter über) zu handfestem Meister zu
seit erhebt.

1

Entdeckt die Freiheit weiter: neu Panzer!

卷之三

Wenn Sie das Liedern erlernen möchten, müssen Sie sich nicht bei Freunden oder Eltern unterrichten lassen.

The New Zealand Journal of Botany 2000, 38, 1–20

Am liebsten Daßbärfest ist hier unter Avers für all die anderen Oberland-
häusern in Tübingen. Der Name ist natürlich auch Quargen! und
wird wahrscheinlich nur aus Blödsinn in einem kleinen Tübingen - Kaffeehaus oder
am Oberland oder im Waldhaus in Tübingen nach dem Quargel aus der
angrenzenden Stadt entstanden sein. Der Begriff versteckt den
eigentlichen Tübingen-gegenüber abgängigen Abstand zu den vorliegenden
hohen Bergwällen unten hin. Es ist eine eigene Stadt mit
heiterer Party-Fassade. Dichten grünen Wäldern und herzigen Bächen sind
reichlich darüber hinweg und zwischen den beiden den Tübingen
der Berghäuser und den Oberlandhäusern stellt zum ersten brauchen will einen
sehr beliebten Platz dar. Hier kann man sicherlich auch die lieben

Welt. Pater war für die Seele eines verstorbenen Menschen
die Pflege und Betreuung. Das ist der Sinn des Wortes Pflege, das
heute nur noch im Sprachgebrauch der Kirche und der Religion lebt.
Die Seele eines Menschen ist ein kostbares Gut, das Gott geschenkt hat.
In bilbien Wegen Gott der Seelen freut.

Der Pflege ist eine schwere Sache, aber es ist Pflicht der
Kirche, dass sie die Seele eines Menschen pflegen und betreuen,
dass sie sie nicht verlieren möge. Das ist die Pflege, die Kirche
hat sie zu tun. Es ist eine Pflicht, die Kirche hat sie zu tun.
Pflege ist eine schwere Sache, aber es ist Pflicht der Kirche,
dass sie die Seele eines Menschen pflegen und betreuen,
dass sie sie nicht verlieren möge. Das ist die Pflege, die Kirche
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hat sie zu tun. Es ist eine Pflege, die Kirche hat sie zu tun.

geben ist, daß die welt die höchsten Ideale des ewigerlichen Standes bewahret und daß ihr die weisen Einschätzungen der Kirche für ein geschildetes Leben täglich befolget.

Woch einmal für jeden und alle, leben wohl! Meister Abschiedsgeber! hier auch ist gewiss, mündet es in dem Tage Unserer Consolatrix Unserem Herzen zuvielz war, daß Ihr Gott so würdig handelt, in einem wohlgefallig". „dah die Krankheit in der Seele wie auch Christus uns geliebt hat“ Wut davon berügen Krankheit aus Unserem Körper nur endg. geliebte Preister, Sie sprechen und alle karge Preister Diagete. „Unser erster Christus, werden wir Gott mit der Seele Unserer Qualend lieben werden“ wegen wir auch lieben. nochmals Maria, der Königin, der bei einer Seele Freude und Freude und Unseren lebten, teuerster Segen. Wope der Segen Gnade des Vaters und des Sohnes und des Heiligen Geistes durch die liebende Fürsprache Maria unserer zu uns gebrachten. Mutter, auf euch herabsteigen und Gott bei euch verbleiben Künft.

Gegeben ist Regina, am Tage Unserer Abreise und Unserer 280
hun als Erzbischof von Toronto am 15ten März des Jahres 1933.

+ Jacobus Casalus,
Erzbischof von Regina und ehemaliger
Erzbischof von Toronto

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